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THE PRINCETON SEMINARY BULLETIN

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THE AMERICAN RELIGIOUS SCENE

When one spends some time in Great Britain, he is impressed with the unusual interest of the people in the question, "What of the American religious scene?" Long familiar with the idea of the United States as a greedy giant, many were eager to be shown the more hopeful side of the picture. And, indeed, there is abundant evidence that a widespread and deep interest in the things of God is abroad in our land. What is its nature? Is it sound?

A healthy, normal religious life, whether it be individual or national, should follow the pattern of Isaiah's religious experience. He tells us that in the midst of tragedy—"in the year that King Uzziah died"—he made a great discovery—"I saw the Lord sitting upon a throne, high and lifted up." He lost his earthly king who had been reigning for fifty-two years, but discovered, amidst his tears and his fears, the heavenly king who will be on the throne forever and ever. In the presence of that Holy One, he looked upon himself and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He discovered himself as he appeared in the sight of God. But in his vision grace is exercised as fire is applied from the altar to his lips, and there is assurance of forgiveness. Cleansed now, and hearing the voice of the Lord saying, "Whom shall I send, and who will go for us?", Isaiah replies, "Here am I; send me." He has discovered his brother. The three discoveries must be in that order, God, one's self, one's fellow man. It is the Upward Look, the Inward Search, the Outward Rearch. All three are evident in our land today.

The Upward Look

There is the torrent of religious books pouring from the press, many of them best sellers; with the perennial best seller, the Bible, reaching its highest peak. Twelve million copies will be sold this year. Newspapers report that there is an immediate rise in circulation when they publish religious features. Editorials in our most secular magazines often sound more like sermons. A striking example is this concluding paragraph of an editorial in *Fortune*, a magazine devoted to the business world—"There is only one way out: the sound of a voice, coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to relate it convincingly to the contemporary scene, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

In the educational realm we find the great pagan city of New York permitting weekday religious instruction for the children in the public schools. In a recent volume entitled "The College Seeks Religion," in the series

Yale Studies in Religious Education, the author, Merrimon Cuninggim, states as the purpose of his study, "To analyze the association of religion and higher education since 1900." His book is the marshalling of evidence to maintain his thesis "that the secularization of higher education seems to have reached its peak around the time of the first World War, and that since then the colleges have recaptured much of their lost concern for the religious development of their students and have increasingly assumed responsibility for such nurture."

Mass evangelism has never made so great an appeal since the days of Billy Sunday. Under the leadership of such men as "Billy" Graham, a free lance evangelist, Charles Templeton, of the National Council of Churches, Bryan Green, of the Anglican fold, and Fulton J. Sheen, of the Roman Catholic Church, great numbers are turning their thoughts toward God.

Reliable figures indicate that fifty-eight per cent of the population of the country are church members, in contrast to less than ten per cent in Britain, and that church attendance generally is at a new high. Men are coming to feel their dependence upon God. They are asking regarding the incarnation, the crucifixion, the resurrection, the new birth, the final judgment, the return of our Lord. They are saying with the Psalmist, "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth."

Significant, too, is the fact that the seminaries of the land are crowded with theological students. The reasons are many. A general increase in church membership and church attendance brings more students to the doors of the seminaries. The same is true when the colleges become crowded. Although during the current year the male enrollment in the colleges of the country as a whole declined one per cent because there are now fewer men in the upper college classes, yet there are 15.5 per cent more men among the new enrollees than there were in 1951, and 11.2 more women. The Commissioner of Education in Washington reports that "since the new factors bringing more young people, particularly boys, into college are long range, a continuing increase is anticipated." This will be reflected in the theological schools.

But much more significant than the numbers in our colleges and universities is the different attitude toward religion prevailing on the campuses. In many quarters the atmosphere has changed from hostility or indifference to sympathetic listening and warm interest. Many veterans returned from World War II to enter the ministry. Sobered by two world wars in their lifetime, the advent of the atomic bomb, and the threat of world Communism, they did some serious thinking, and concluded that our basic problems were theological and spiritual. Most of the members of this group have now been graduated from our seminaries, but applications for admission are now coming from the veterans of the Korean War.

Another factor in the increased enrollments in the seminaries has been the great emphasis on recruiting for the ministry by every denomination in the land and by the National Council of Churches. Through the summer conferences alone, thousands of young people have committed themselves to full time Christian service. Many of these are very young, and a certain proportion will no doubt turn away, but there is a large number of thoroughly consecrated men and women who have caught a vision of the Lord of hosts, and would serve him. There is no evidence that candidates are turning to the seminaries to escape the military draft. Many pre-theological students are doing military service before entering the seminary, and a large number now taking the theological course intend to serve as Chaplains at the conclusion of their training. A splendid group of young men, like the young Isaiah, have made the basic discovery of life. They have discovered God.

The Inward Search

As men look up to God, they inevitably must turn their eyes inward and observe the contrast. That this is taking place today is evidenced by the great number of religious conferences and spiritual retreats being carried on, not only by ministers, but by laymen; not only by Protestants, but by Roman Catholics; not only by theological students, but by university students. They are examining themselves in the light of the Word, and by the help of books on the inner life, which now are myriad. They are gaining a deeper insight into man's desperate condition.

There is general alarm about the moral condition of our country. This is strikingly shown by an editorial in the *Cleveland Press* in the summer of 1951. We are told that the editor dashed it off in fifteen minutes, and in the following week more than one thousand people got in touch with him about it. His title was, "Can't We Tell Right from Wrong?" Here are a few excerpts: ". . . Something has happened to us as a people—something serious. . . . What is wrong with us? . . . Why has a moral deterioration set in among us that brings corruption, loose behaviour, dulled principles, subverted morals, easy expediencies, sharp practices? . . . Maybe the farmer of years ago, looking with troubled eye at the skies upon which he depended so much for providential kindliness, had a greater faith than we who rise vertically many miles into the air to find out what really goes on Up There. . . ." All this is hopeful. It is evidence that an inward searching is going on among us which may lead to repentance, pardon and commitment.

The Outward Reach

After Isaiah had been cleansed and forgiven, he thought of his fellows and cried out, "Here am I, send me." Certain it is that in our land great efforts are being put forth to win back to the church those who have strayed away, to gain *new* adherents and to bring the denominations into closer fellow-

ship with one another. There is evident a sincere desire to put into actual practice the manifesto drawn up at Madras by over four hundred representatives of the Christian Church from more than sixty national groups: "Our nations are at war with one another: but we know ourselves to be brethren in the community of Christ's church. Our people increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus in broken and imperfect fashion, the church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which he has purposed humanity to be."

To be sure, America has fallen far short, as witnessed for example by our attitude toward the Negro. And in this area the schools are far ahead of the churches. Nevertheless, steady progress is being made against prejudice. It should be said, too, in defense of our much criticized country that never in the annals of human history has a people poured out such an abundance of wealth in behalf of others. The helping hand has indeed been evident.

Conversion, the new life, is healthy when there is a blending of the upward look, the inward search, the outward reach. Some would confine themselves to the first. They would ever be in a state of religious ecstasy. One then becomes self-righteous and hard like the Pharisee. "I thank thee, O Lord, that I am not evil like other men." No honest self-searching there. No loving service there. The springs of sympathy in the heart are dried up toward the poor sinners. Another gives all his attention to inner contemplation, forever engaging in introspection. Small wonder that he becomes morbid when he is ever contemplating such a dreary prospect as his own heart. He has no time to look up and contemplate God, nor to lend a hand. He needs to realize that the words holy, whole, hale, hearty, all come from the same root. And what of the man who gives all of his attention to the betterment of social conditions, and neglects communion with God and searching of the heart? He becomes an activist, merely a do-gooder, a professional reformer who drives you to distraction, a perfect bore forever traveling on the surface of things. His spiritual life thins out. It has no depth of earth. In the end his harvest will be pitiful and disappointing.

Look up, behold thy God!
Look in and search thy heart.
Look out to those in need.
Rise up and do thy part.

E.H.R.

THE BIBLE, BOOK OF DESTINY

JOHN A. MACKAY

IT is an impressive coincidence that the opening of this one hundred and forty-first session of our Seminary should coincide with a triple celebration which centers in the Bible.

Christendom is celebrating in these days the five hundredth anniversary of the first book ever printed, the *Gutenberg Bible*. Tonight there is being celebrated in many parts of this country the remarkable achievement of the new American *Revised Standard Version* of the Holy Scriptures of which one million copies have been issued and are now available. Most interesting of all, perhaps, is the fact that in these same days has appeared, for the first time in literary history, an official Roman Catholic version of the Bible in English, translated directly from the original Hebrew and Greek. I suppose, therefore, that it is natural, and even inevitable, that I should say something this evening about the Bible.

I cannot speak personally about the Bible without straightway becoming lyrical. The earliest memories of my boyhood in the Scottish Highlands cluster around the Bible. How vividly I remember, when I was the merest child, how my Father would say, at a certain hour each evening, "Children, it is time to take the Book." Family worship followed. There was prayer before and after the reading of the Book, and the singing of the Scottish metrical version of the Psalms. In the morning after breakfast, before we went our several ways, the Book was "taken" again.

A good many years afterwards, while I was still in my boyhood, the Book really began to speak to me personally, and I began to speak to God in terms of it. But the practice of "taking the Book," morning and evening, whether for private devotions or in the family circle, has continued with me as a basic habit from that day to this.

I do not propose to speak in historical terms regarding versions of the Holy Scriptures. My colleague, Dr. Kuist, did that in a most admirable way last Sunday evening for those of us who were privileged to hear him in the First Presbyterian Church, when he described and appraised the several English versions of the Bible. What I say this evening will be, I feel, no more than an appendix to what he said at that time.

I would make two affirmations about the Bible. Around each there cluster a certain number of reflections, very personal thoughts, which I would share with you at the beginning of this new Seminary year.

I

The first affirmation is this: *The Bible is being acclaimed as a monument of human literature.* It has a right to be so acclaimed, for the Book is most certainly an incomparable literary achievement. Where in the world's letters do we have, for example, a greater variety of literary forms? In our Bible there is prose and poetry, history and drama, allegory and parable. Here, too, are lyric and ode and

[1] Address by President Mackay in Miller Chapel on September 30, 1952, at the opening of the one hundred and forty-first session of the Seminary.

epic, prophetic oracle and most intimate personal letters. No book, moreover, has been more translated in whole or in part into the languages of earth than has this volume. It has appeared to date in more than one thousand tongues, and the impressive thing is that in many instances the translation of the Bible into a vernacular fixed the literary language and style of that vernacular, while the translation itself became a literary classic.

Certainly the Bible is the Book which is most quoted and most quotable, the volume which has made the deepest imprint upon the literature of our Western World. The Bible is also the most sublimely eloquent book ever written. In a literary coterie in the City of Edinburgh in the Seventeenth Century, the Scottish philosopher and sceptic, David Hume, challenged anyone to parallel a certain magnificent passage in Shakespeare's *Tempest.* The passage is this:

> "The cloud capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve;
> And, like this insubstantial pageant faded,
> Leave not a rack behind."

The Christian poet, George Buchanan, took up the challenge and, amid intense stillness, quoted from the Apocalypse the passage which begins: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." (Rev. 20:11) All were agreed that the Biblical passage was sublimer than the Shakespearean.

Now such sublimity in a literary sense is natural because the Bible is a religious book. As such it has been designated the crowning achievement of religious genius. But as religious literature the Bible is also unique. The books of the Bible do not belong to Israel, and are not continuous with the genius of the Hebrew people, in the way that Greek literature emerged from, and is continuous with, the genius of the Greek people. Plato's *Republic* is a truer expression of the Hellenic race than the Prophecies of Isaiah and the Four Gospels are a native creation of the Hebrew race. Why? Because the greatest things in the Bible are not things that emerged naturally out of Israel; they were things that were spoken to Israel, things that thwarted Israel, contradicted Israel, molded Israel. It is simply not true to say that the Bible is a monument of religious genius which the Hebrew people gave to the world. It is truer to say that we have in the Bible what God spoke to Israel and to the world. That is to say, sounding in the pages of the Bible is the Word of the Eternal God.

Because that is so, it is extremely perilous to think of the Bible only as a monument of human literature. Some contemporary men of letters, who are both Christians and outstanding thinkers, have sensed this. They are concerned about the obsequious respect being shown to the Bible at the very time when in the English-speaking world, as Dr. Marjorie Nicolson, the distinguished teacher of English literature at Columbia University, has said, we have the first generation of writers since *Beowulf* which does not know the Bible. Charles Williams, an English writer, speaks of the offensive, condi-

tioned reverence which is being shown to the Bible, a kind of reverence which in his view is both uncritical and irreligious. The poet, T. S. Eliot, emphasizes the fact that the Bible has had an influence upon literature, not because it was regarded as literature, but because it was accepted as the Word of God. Where, on the other hand, there is no more than conditioned respect for the Bible, the Book becomes a monument over the grave of the Christian religion.

One can never forget that famous incident when the Frenchman, Voltaire, a notorious atheist, viewing a religious procession passing through the street, bowed with as much reverence as all the rest. When a friend took him to task for his inconsistency, Voltaire replied: "Yes, I salute, but I do not speak." That is it! The Bible is saluted but it is not listened to; many men who do the Book obeisance do not address the Almighty in terms of it, making use of its incomparable prayer language.

II

This leads me to my second affirmation. *The Bible is the book of human destiny.* Historically speaking, the Bible has proved to be a decisive element in religion, in culture, in civilization. William Temple, the late Archbishop of Canterbury, used to say that the real difference between religions is Bible or no Bible. Indeed, the most decisive difference between cultures is whether they were influenced or not by the Bible. The truth of this is strikingly illustrated in the Spanish-speaking world. Comparing Hispanic-America with English-speaking America, the decisive difference between the two civilizations is that the civilization down south has owed nothing to the Bible, neither in its letters, its politics, its sociology, or its philosophy, while in these northern parts, with all our sins, the Bible has been a decisive influence. All that is best in our national life and in Canadian national life we owe to the Book. You have the symbol of this in two key figures in Spanish and English literature who are prototypes, the one of Hispanic-America, the other of Anglo-Saxon America. I refer to Don Quixote and Robinson Crusoe. Don Quixote symbolizes that outlook upon life which would impose upon the motherland of Spain and her colonies in the western world a pattern regarded as divine. But in the great library of Don Quixote, whose books of knight errantry turned the head of the Spanish knight, there was no Bible. Bonfires have blazed in Spain and in Latin America, bonfires of confiscated Bibles. Today it is more difficult for Bibles to circulate in Spain than in Soviet Russia.

Robinson Crusoe was the prototype of the pilgrims who came to these shores from England out of a political tempest. Ashore on his ocean island Crusoe found a Bible in an old sea chest which he had salvaged from the wreck. The Book spoke to his need. Through its words he spoke to Deity. He read, "Call upon me in the day of trouble. I will deliver thee and thou shalt glorify me." He called upon God and he was delivered. One of the forgotten chapters in Defoe's masterpiece deals with the conversion, in evangelical fashion, of Robinson Crusoe through the reading of the Holy Scriptures, which he discovered casually in an old sea chest where he was looking for something else.

There is the true source of the dif-

ference between the two American civilizations. You have on the one hand a civilization which, with all its idealism, has not known the Bible and has suffered in consequence in every phase of its life. And you have a civilization which, with all its uncanny realism and manifold sins, has known the Book and owes its greatness to that knowledge. How luminous and dramatic in this connection is a recent literary occurrence. The first and only Latin American writer to win the Nobel Prize for Literature is the great Chilean poetess, Gabriel Mistral. This distinguished woman attributes her literary talent and its development to the fact in her girlhood, as a great exception to the young womanhood of her generation, she became intimately acquainted with the Bible. She has stated unashamedly that the Bible formed her character, refined her sensibilities, and developed her gifts as a writer. In the great lands down south there exists in many circles the awareness that the chief tragedy in their cultural situation, and especially in their religious situation, is the fact the Bible has been an unknown book.

So, historically speaking, the Bible has been, in one way or another, a book of destiny. It has been so because intrinsically, in its very nature, the Bible is *the* Book of destiny. In its pages we listen to the word of destiny addressed to all mankind. When people get beyond reading literary snippets from the Bible, and seriously ask themselves what the Book is all about, they will discover that the Bible is a book about the nature and destiny of man. Here is a view of man's original nature. Here we are confronted with the contradiction which was introduced into that nature; while a large part of the Book is concerned with the restoration of human nature to its pristine dignity. And right in the center of the whole discussion is a people of destiny, Israel, chosen by God to know Him, to be restored by Him, and to bless the world. But Israel, we know, refused to accept her destiny. She wanted to remain the petted, pampered people of the Lord God of Israel. Refusing therefore to fulfill her mission, she was rejected. When we come to consider mankind in the large, there is no more incisive, no more vivid description of the true destiny of man than in the answer to the first question in the Westminster *Shorter Catechism.* "What is the chief end of man?" What is man for? "Man's chief end is to glorify God and to enjoy him forever." Man is truly man when he becomes an organ to unveil Deity, what Deity has said, and what Deity has done. When a man becomes in his life part of the unveiled splendor of God, he can never be a mere man. Man's true nature and destiny become manifold when his life is lived in God and for God and when he seeks God's Kingdom and His righteousness.

Further, it is in the Bible that we meet the Person of destiny, Jesus Christ. It is not news for us here to be told that the Bible is really a book about Jesus Christ. In Him appeared man's original perfection. He grappled with the problem of contradiction. Being Himself without sin, He suffered because of sin and for sin. He became the Restorer and the Saviour of mankind in a unique sense. And the early Christians, becoming aware that this Person was both Israel's Messiah and the World Saviour, said, "Jesus Christ is Lord."

Do men ask how they can be free in such a way that freedom is real in their

human destiny? This Person has the answer: "Take my yoke." Do they ask how they can find and fulfill the essential pattern which God designed for man? This Person says, "Take my towel." He says in effect: "Do as I do to you." For the greatness of human nature does not consist in a man's being able to manipulate his fellow men, but rather in serving them in the lowliest guise and in the humblest wise. Do men ask, what is the Truth and what shall we do about it? This Person of destiny answers, "I am the Way, the Truth, and the Life . . . Believe upon me, and, having believed, be my witnesses." "Go," He said, "Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you." And He added this epilogue, "I, the Companion of your way and the Lord of your destiny, will be with you all the days of your terrestrial life, until the sun go down at the end of the way."

So, too, and finally, *it is through the Bible that the community of destiny, which is the Christian Church, attains spiritual maturity.* It is at this point that Evangelical Christianity has manifested and continues to manifest much deeper insight into the nature of Holy Scripture than the great Roman Communion. For both, the Bible has been the source of Christian doctrine, although the Roman Church first added Tradition, and then a certain theory of her own importance, in which the Church becomes superior to both Scripture and Tradition. While it is not true that Protestantism is the religion of a Book, it is true that Protestantism comes from a Book, which reveals to the Protestant soul the nature of true religion. It is equally true that the deepest evangelical insight into that Book is that in Holy Scripture we have not only the supreme source of doctrine, but also a permanent medium, the greatest, the sublimest and the most intimate medium of divine-human intercourse. For the Bible is the medium through which God has intercourse with man and man with God. It is because this is so that the very simplest and most unlettered folk can hear in the Bible the voice of Deity, can discern deep spiritual truth, meet the Saviour, and be transformed in their lives.

In the history of contemporary Christianity I know of no more significant development than this, that the Roman Catholic Church is beginning to rediscover the Bible. We cannot disguise from ourselves that there are great Roman Catholic thinkers, and many deeply pious souls, who are profoundly concerned at the traditional attitude of their Church towards Holy Scripture. The plain truth is that, because of the traditional position of the Roman Church regarding Bibles in the vernacular, many men were persecuted for translating the Holy Scriptures into the language of the people. Luis de Leon, the great Spanish mystic, spent four years in the prison of the Inquisition because he had translated into the vernacular the Song of Solomon. William Tyndale, the great English translator of the Bible, was burned at the stake because he presented the Scriptures in current English speech. But, if we except the situation still existing in Spain, things are changing in Roman circles. Beginning with the year 1893 successive Popes have encouraged the study of the Scriptures. That has now culminated, fifty

years later, as I have already said, in the first Roman Catholic translation of Holy Scripture into the English language from the original Hebrew and Greek.

Let me give you two examples of this significant trend. Last year it was my privilege, in the environs of Paris, to spend several hours in very frank discussion with some distinguished Roman Catholic scholars. One of them said to me this: "The reason why our group is so interested in the common people getting to know the Bible for themselves is that in that way it will be possible for them to escape the growing danger of superstition which is inherent in the new Mariolatry."

The other example is this: I recently received from Buenos Aires a Roman Catholic magazine in which appeared an article written by a distinguished German Monk. He speaks in this article of the renaissance of Biblical studies in the Roman Catholic Church. He narrates how in Germany, after the First World War, he himself discovered the Bible, and how the life of Christ in the Gospels opened up a new world to him. And he adds his prayer that the common people may come to know the Bible of which hitherto they have been ignorant. Only in this way, he goes on, will they come to know Jesus Christ and the Christian religion truly. Towards the close of the article he speaks in the most favorable terms of Protestant Christianity, praising the fact that in the tradition of Evangelical Christianity the Holy Scriptures have been central.

Here is a profound change in the Roman Catholic attitude towards the Bible. One can only say to the Roman hierarchy, "Let the Book loose. Give it a chance. Make it possible for the people really to read it." If that happens, we are going to witness a profound change in the religious life of our time. It could easily mean a new Reformation in the Church of Rome.

Here on this campus, on the occasion of a triple celebration, and as we begin a new Seminary year, may the Bible be honored more than ever in our midst. Here, where it has always been loved and studied and taken seriously, let us, of course, "salute" the Book with all due reverence, as do millions of others. But let not the salute be that of offensive, conditioned respect, uncritical and irreligious, of which Charles Williams speaks. Rather, as we hail the Book, let us listen to what it says and hear God's word of destiny for ourselves. May we also, in the incomparable language of the Word of God, and in the fellowship of the saints of every succeeding generation, breathe each one of us a prayer to God in the language of Holy Scripture. As this session begins, let us rededicate ourselves to the supreme task of making Jesus Christ known and loved and obeyed by the men and women of our generation to the uttermost frontiers of the globe. And this let us do in the hope and in the certainty that the day will dawn when the great visions of the Book shall be fulfilled, and all men shall "confess that Jesus Christ is Lord to the glory of God the Father."

DEDICATION OF THE CAMPUS CENTER

A LARGE number of Alumni and friends of the Seminary attended the service of dedication of the Campus Center on October the fourteenth. Dr. Peter K. Emmons, President of the Board of Trustees, presided. The address by Dr. Quay, "The End of a Cooperative Effort," the address by Dr. Mackay, "The Beginning of a Community Adventure," and the prayer of dedication by Dr. Allan M. Frew, Chairman of the Campus Center Fund, follow.

THE END OF A COOPERATIVE EFFORT

In one of his famous essays, Ralph Waldo Emerson says, "An institution is the lengthened shadow of one man." This is probably an oversimplification of how institutions come into being. Certainly it is not true of this Campus Center building which we dedicate today. For this building is not the lengthened shadow of a single individual, but rather of a multitude. Specifically, some seventeen hundred individuals have participated with their gifts, large and small, in making this building a reality. It stands as a perfect example of cooperative effort.

It is a cooperative effort in another sense, by virtue of the fact that, so far as I know, not a single penny of the nearly $900,000 which has been raised has come as the result of the effort of a single individual. Anyone familiar with the task of raising money will instantly appreciate what I mean. With scarcely an exception, the person who solicits money must enlist the help of a mutual friend or friends who will make his introduction for him and will help to plead his cause. Were one to catalogue the list of helpers in this good work, the number of those cooperating would be increased far beyond the seventeen hundred actual donors whose gifts have found their way into the brick and stone of this structure.

Yet as I look at this multitude there are certain individuals who stand out and who should receive special mention today. The first of these is Dr. J. Ross Stevenson who for twenty-two years was President of Princeton Theological Seminary. I have in my office a prospectus outlining the advance program planned for the Seminary in Dr. Stevenson's day. The booklet is yellowed with age. The printing is done in the style of a previous generation. One page in the booklet carries the architect's plan for a Campus Center building. It bears the date 1917. How many years of hope and prayer preceded the drawing of this plan I do not know, but certainly we must place Dr. J. Ross Stevenson as the pioneer in the venture. Seldom have I received more heartwarming words than the enthusiastic remarks made to me just a few days ago by Mrs. Stevenson who told of the background of all this planning and of her joy in seeing their dream come true.

May I digress here for a moment to say that the term "wishful thinking" does not deserve the criticism it so often receives. Wishful thinking is the parent of all great achievement. It has been the wishful thinking of the leaders of Princeton Seminary that,

at long last, has made this building a reality.

The second individual who stands out from the multitude in my mind today is President John A. Mackay. How well do I remember the speeches I heard him give in my early days at Princeton nearly five years ago. It seemed to me that he never made an address without calling attention to the fact that "Princeton Seminary does not possess what any country congregation has,—a place where all of its family may sit down for a common meal." Without the persistence and the enthusiasm of Dr. Mackay we should not have the Campus Center today.

Another figure who stands out from the multitude is that of my predecessor Dr. Henry Seymour Brown who, back in 1939, launched a campaign to build this structure. During his day and across the years until my arrival, the total receipts from this effort were $188,000. Building materials were not available because of the war, and the money was placed in reserve. This gave us a tremendous springboard from which to launch our final effort.

There is a fourth individual whom we especially note in this multitude. He is Dr. Allan M. Frew. I shall never forget the night in June, 1949 when, after the Alumni banquet, I asked Dr. Frew if he would be willing to head up a drive through the Alumni for the raising of the money necessary to complete our fund. The magnificent response which he made is known to every Alumnus of Princeton Seminary. Day after day for months, insofar as the exacting duties of his parish at Ardmore permitted, he kept persistently at work. There were meetings of Alumni all over the United States; pieces of literature to be planned and printed; mailing campaigns to be conducted. The emphasis of Dr. Frew's appeal was not primarily to receive gifts from Alumni, but to persuade Alumni to raise money from individuals of their acquaintance for this great project. It is Dr. Brown and Dr. Frew who have marshalled the majority of this great multitude of seventeen hundred who have made their gifts to the growing fund.

There is a little group of men in this multitude of whom I wish to make special mention. They are the members of the Finance and Investment Committee of the Board of Trustees of Princeton Seminary. Each month I look forward to the experience of sitting around the green table at the Hanover Bank in New York with these men and listening to their fascinating discussion of the mysteries of investment. As money accumulated through the years, and before it was needed to pay the contractors, it was invested by the Committee so that, in the final total, $75,000 is made up of earnings from invested funds.

Five of the great foundations of America must be included in the multitude who have contributed to this building. These are the Carnegie Corporation, the Cleveland H. Dodge Foundation, the Davella Mills Foundation, the Kresge Foundation, and the Curtis James Foundation. Their total gifts amount to $210,000.

I cannot conclude this thrilling story without mention of two other wonderful gifts that have come to Princeton Seminary as the result of our cooperative effort. These are the buildings owned and operated by the Benham Club and the Friar Club. The great dining hall which is the heart of this Campus Center has eliminated the need for the eating clubs which, for so many

years, have served the students of Princeton Seminary. These two clubs held title to the buildings which they used and which they have now given to the Trustees of Princeton Seminary. The combined value of the two buildings is at least $50,000. Interestingly enough the balance of the $900,000 yet to be raised for this Campus Center amounts to just $47,937.00. A number of people have suggested that the valuation of these two club buildings be considered as the final figure necessary to cover the total cost of the Campus Center. We are hoping, however, that these very attractive buildings may be utilized by the Seminary as faculty residences without the necessity of drawing upon the endowment funds of the Seminary for a transfer of $50,000 to the Campus Center fund. We are hoping that good friends may be discovered who will yet come forward with the remaining $47,937.00 needed to pay in full for the Campus Center and its furnishings.

I am sure you will now appreciate the truth of the statement with which I began this talk,—that this Campus Center is not the lengthened shadow of one individual but of a great multitude who, by their gifts large and small, by their prayers and by their efforts, have brought a great dream to reality. To all of them our profound thanks are due.

THE BEGINNING OF A COMMUNITY ADVENTURE

Mr. President, Members of the Board of Trustees and of the Faculty, Members of the Student Body, and distinguished guests:

In human life the end is always the beginning. Every achievement of man becomes, or should become, the occasion for a fresh start. There is always a beyond. If there is no beyond, if some achievement tries to become an end in itself, the result is sterility, putridity, death. Every end must also be a beginning. And so, too, must it be with this new venture. We have not erected this place to be an end in itself. This house is for the household which uses it.

It is true that, so far as the building itself is concerned, the end is not yet. You have only to look around these walls and discover that they are not all painted. Some discomfort which you experience in this first meeting already suggests ways in which an audience can be better handled than we have been able to do this afternoon. There are many unfinished spots, many incompleted items, throughout this building. But our Campus Center does exist, and is already in use as a functional unit. That is the important thing; and for that reason we are here.

Let me, in the first place, say this. This house is for the household. We do not want it to become a mere object of eulogy. It will not impress us particularly, should it be said that for a theological seminary this is a rather unique structure. It is doubtless true that architect and builder and interior decorator have cooperated to introduce into this building some unique features both in construction and beauty. But, this house is designed to serve the household, the community that lives on this campus.

And a rather unique community this is; quite large for a Seminary, with a student body numbering four hundred and fifty as its basis. It is also an extremely diversified community, if we have regard to the many states of the Union from which students come, the denominations to which they belong, and also the many foreign countries whose sons

and daughters are here. In this new Campus Center, we want to create a home where students and faculty members can meet en rapport, where men and women can meet, where married and unmarried can meet, where the representatives of many denominations can meet, where all the different nationalities can mingle with those of us who are Americans. We want this place, moreover, to be a home where we can entertain members of the larger Princeton community, as well as representatives of sister institutions. To do this was impossible until now, because we lacked a place on this campus where we could assemble together. We could study together; we could worship together. We have had our traditional dormitories, our playing fields, and the rest. But now we have a house for the household; and it is going to be our common aspiration at this dedication service that our campus household shall be in all the personal attitudes and corporate relations of its members everything that a Christian community should be.

But we must never make even this household an end in itself. Our Seminary family is now, and I trust will ever be, for Christ and His Church. It is always a temptation for a community whose members enjoy one another to be so enamoured of community and good fellowship that there is no beyond. It is fatal for institutional life, it is fatal for congregational life, it is fatal for the ecumenical movement, when unity and community become ends in themselves. We desire to cultivate our oneness, to get all we can out of each other's fellowship, to experience to the full every spiritual pleasure, both personal and collective. But let everything be a preparation for service, to serve Christ and His Church.

I think of this house as a house by the wayside, a kind of "Interpreter's House," like the wayside house in Bunyan's great Allegory. In early boyhood that "Interpreter's House," where relations were perfect, where wayfarers rested for the night, where they achieved new insights into things spiritual, leaving it again for the road at the break of day, meant much to me. You recall the incident. The Pilgrim was housed in a chamber called "Peace," whose window looked toward the sunrise. Perfect community, perfect peace! The next morning the Christian warrior left his chamber. Before the sun went down he had passed through the Valley of Humiliation and fought Apollyon in the greatest battle of his career. There, sorely pressed, he spent the night, till the sun rose at the end of the valley. Peace and community had been a preparation for conflict.

We who love this place and have longed to see it take shape, and you who have helped us achieve it, are all, I trust, agreed on this point. It should be our common aim that everything which community life, idealism, Christian love, memories of comradeship, contribute to our personal lives and our corporate relations will be a preparation for tomorrow. Tomorrow, when we find ourselves on the Road of life, may we head for every frontier to the remotest bounds of human habitation, where people live who need our help, and where One goes before us, the Christ of the Frontier, who is endlessly moving, and in whose steps we must follow. Here, I hope, we shall learn to take His yoke, to bear one another's burdens, to be willing to perform the lowliest tasks in the spirit of Him who girded Himself with a towel. Then, when we leave this place of peace and

unity, of illumination and refreshment, may we face, in the spirit and for the love of Christ, whatever life may have in store, whatever God ordains for us, in the time ahead and the places beyond.

This is, in a word, our dream and aspiration, that here we may come to know Him better who in the days of His flesh was no more than a wayfarer, about whom biographers said, "The home of Jesus was the road along which he walked with His friends in search of new friends." My friends, it is my deep prayer that this Campus Center may prove to be a house by the wayside. From here, many a morning at dawn, may successive groups go forth to every place where need beckons, where there are thronged highways or lonely desert trails. Committed to believing that Christ's kingdom shall come and that He shall reign, and that a community shall appear on earth of which the Christian Church is the true pattern, let our Princeton Seminary household contribute men and women to the service of Christ's kingdom in every part of this beloved country and of the world.

PRAYER OF DEDICATION

O Eternal God, whom the heaven of heavens cannot contain, but who dost graciously manifest Thyself to Thy people who assemble in Thy name: Vouchsafe to be present with us who are here gathered to dedicate this building and its furnishings to Thy Glory.

We thank Thee for our creative instincts and talents, which are but borrowed lights from Thee. Accordingly, we invoke Thy blessing upon the work of the architects, the builders, the artificers and all who labored in the erection of this building. Grant to all such to know that their skills and crafts attain their noblest expression when devoted to Thy glory.

For all who have contributed in time and means to the realization of this long dreamed of campus home we give Thee thanks, and pray for Thy benevolence upon them.

O God, may these halls echo to true Christian fellowship induced by Thy Spirit. Grant that faculty and student-body meeting here in the leisure hour may find that bond of common manhood and Godly community that shall be made infinitely royal by the abiding Presence of the Elder Brother, Jesus Christ. Heavenly Father, we pray that the daily commingling and sharing of the common meal shall be endowed with that sacramental character that will bring new realization that our Lord was disposed to be made known in the breaking of bread.

To the traveler of the night and guest within these walls we pray for blessing and safe-keeping. Grant that he may enter into the healing refreshment of sleep, joining us in gratitude for Thy provision for the prophet's chamber, and may he arise freshly to sound Thy praise for surroundings beautiful to the eye and enlivening to the spirit.

And, now, we pray for those whose daily duty it will be to take of the harvest of the earth and prepare it for sustenance and life. We remember those who shall attend to the maintenance and beautification without, coupled with those devoted to the work of cleanliness and order within. May all who share these tasks be delivered from the dull boredom of the routine to the joy of offering their service to Thy praise, so that this building in all its parts and uses shall worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen.

THE CHURCH BEHIND THE IRON CURTAIN

RONALD GREGOR SMITH[1]

I HAVE promised to speak about the Church behind the iron curtain. But I speak from within the Church, and to you my fellow-members within that Church. So I do not intend to give simply a recital of facts; but I am giving you substance for your thought, your imagination and compassion, and for your prayers within the one Body, the Body of Christ. It is therefore fitting that I should begin with words from the Bible—with a text—and that we should keep the depth of the words before us all the time. The words I choose are in the book of the prophet Isaiah, 19: 23-25.

> "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance."

Egypt and Assyria, the two great powers of the ancient world; and in between them little unregarded Israel. Israel the third with Egypt and Assyria: Egypt God's people, Assyria the work of his hands—and Israel his inheritance. Here is the clue to us as Christians: for what is our position today? I speak from out of the situation in Europe, and what I see there is a broken distracted world, economically and politically and spiritually divided and torn and impoverished; a place of devastation and fears. When I asked Martin Buber, the great Jewish philosopher, last year, what he thought of Germany when he paid a return visit after years of exile, he said to me, after a long pause: "They are working hard: but in the dark." And he is right, of course, of the whole of Europe, of the whole of the West, at least: there is effort, there is work; but when you ask people for what or to what end or with what hope, then you mostly do not receive any answer. For when someone in Europe looks up today, and looks to the one side, he sees the towering mass of the Russian world, the great Goliath straddling the frontiers and stretching to the gates of our uttermost frontiers in Australia, and tapping insistently on our nearest gates in Europe. And if one looks to the other side, he sees another towering mass, the great American continent, and here too he hears a tapping on his gates. On this side the gates are open. Yet the European feels that he still has his own place, his own past and possibly even his own future; and he feels that he does not want to be committed absolutely to either of these vast and vigorous powers.

[1] Address delivered in the First Presbyterian Church on Sunday, November 2, 1952, under the joint auspices of the First Presbyterian Church, the Westminster Foundation and the Seminary.

A SENSE OF CRISIS

So the European works in the dark, and looks from the one side to the other. Do not call us merely proud. We are proud, of course, insufferable, I am inclined to think, to those who watch us from outside. But at one point, and one point only, we do still have light and not darkness, hope and not despair, and that is in the Church: in poor little unregarded Israel, the third between the two great powers of east and west, in the great tradition of our Christian past, and in the great hope of a Christian future. When I say this I am not thinking principally of England or Scotland, but of other places. Recently I was talking with Mr. T. S. Eliot about our life and prospects in Britain, and though neither he nor I would ever subscribe to a view I have sometimes heard in the United States that in Britain we are done, and done for, yet he said then, and I agreed with him, that in Britain there is lacking what he called a real sense of crisis. Crisis means dividing, it means judgment, and it means the ability to take it, to remain under the judgment and yet to live and act in hope. It means to see the light which shines in darkness. It means to be aware that though everything might be taken from us, there is still one thing that can never be taken from us. What is that one thing? It is the gospel; it is the freedom of the gospel; it is the responsibility of faith; it is the courage which builds out of ruin hope's monuments; it is the assurance that Israel, God's inheritance, is founded on a rock.

Now that sense of crisis, that kind of dangerous faith, I have found not so much at home in Britain as in the ruined cities of Germany. I remember one day, not long after the capitulation of Germany, when my way led me through the ancient city of Cologne on the Rhine. There was little of the glory of that city left. In fact, scarcely a house was left untouched, scarcely a building was standing intact. My driver missed his way through the heaped-up rubble and the silent streets. It was growing dark, and I got out to look. I went down a broken and deserted street. Soon a vast mass loomed up before me, the bulk of the great cathedral. There were notices placed all around it warning passers-by that there was danger, as the structure had been damaged by bombs. But I was drawn inside. There was little to see; but sitting on a bench near the back were two quiet figures. One was a little bent black-dressed peasant woman, hair drawn back from her ears, her bag by her side. A few feet away there sat, equally silent, a young soldier of the British occupation troops. They did not look at one another, or at me. But for a moment we were all united; and that moment was of eternity. There was not only faith in it; but also hope, and love.

That was a meeting-place, a crossing-place, an intersection between this world, with its ruins and its miseries—and its glories—and that other world, more solid than empires and more lasting than all civilizations, which is the world to which Israel, and the Church, in the end really belong.

And when I went this spring to Berlin I met this solid reality once again. This time I was in constant touch, for the course of a whole week, with a group, some twelve to eighteen men, whose job is to care for the students of the colleges and seminaries and universities of the Eastern Zone of Germany. I met them in West Berlin, and they had come, as was pos-

sible then, but at present I understand is impossible, out of the Eastern Zone and up to Berlin, where they crossed from the eastern to the western sector of that sprawling city. It would be possible to describe several of these men individually to you, with their homes and their families, their earlier stories and their present jobs. They are pastors of a great cross-section of the young folk of eastern Germany. But here I want to say this one thing of them all. Never before have I met a single group of men who were so single-hearted, so devoted, so courageous, or so cheerful, as that group of German student pastors. This was a constant source of wonder to me during those days; and still is. For consider how they live. One of them said to me: "At present the government is not bothering us openly. But we never know when that will change. Others disappear; and some day, any day, it might be my turn."

"We never know." Where is the security in that life? I felt ashamed of our comfortable and insular church life in Britain. To another, when I heard that he had three little children, I gave a bag of sweets, liquorice all-sorts we called them in Scotland, candies I suppose is how you describe them. He was overjoyed and told me that his children had never had anything like this at all, ever. Then his face clouded, and he added, "But I don't suppose I'll get them home. They'll be taken from me at the frontier." Where is the freedom in that life?

Yet there is security, and there is freedom. They are one with us in the same security and freedom as is offered, and given, to all who are members of the Body, the Body of Christ. And that sense of crisis, of living under doom, which is part of their daily social and political life, is just a reflection of the real sense of crisis, living in the presence of God, which dominates their lives. So it is that they are cheerful, even gay, and joyful. They have got down to the bedrock of life.

THE CHURCH AND THE CRISIS

I want you to grasp this one single simple fact, which we again and again forget, we who are outside and far away, that there is a Church, the Church, in the midst of that crisis and that darkness. And that church does not complain. It suffers, and it is joyful. Let me tell you of another thing which happened in the course of last winter in one of the great university towns of east Germany. The student pastor had arranged with the help of some of the professors a course of five open lectures with the general title of "What is man?" The titles of the lectures were equally harmless in sound: Man in modern philosophy, Man and the Universe, Politics and Christianity in the Middle Ages, and so on. The numbers attending these lectures swelled until well over one thousand were present, and discussion went on till a late hour. In the name of the suffering Church these speakers at these meetings had shown the Communist-controlled world in which they lived that there was another world, another way of thinking, there was the great tradition of Europe, the freedom and responsibility of Christians to one another and to the world.

But nothing could be worse for those people, our brothers, than to think that we merely reiterated the fulminations of Mr. Truman or the State Department in Washington or Whitehall, or the Vatican, when they say, almost

daily, that Communists are bad, and Communism is a bad thing. As Christians we are asked to go much deeper: we are asked to remember that the Church is there; it consists of people living under stress and strain, in a regime such as we can hardly begin to imagine; it consists of people who are citizens of a potential or at least a would-be world-society willy-nilly, yet who look across their frontiers to us with longing and love. There is no other break in that iron curtain except in those places where Christian people may meet. Even if Berlin was sealed off, and the frontier made absolutely impassable down the whole length of Europe, as the Russians seem now to be attempting—even then, Christian people, meeting in love and sympathy and in the realm of the spirit in prayer with and for one another, would still represent the only point where there is a real meeting. The Church is the only meeting-ground left for people to express their devotion, not to a civilization, and not to an abstraction, but to one common Lord and God.

I am speaking out of the experience of meeting these men from East Germany. But it would be the same thing if they came from Prague, or Hungary, or China, or anywhere in that other world, that Assyria of the modern world. And I must also say something else about these men. They are intelligent men, they are highly critical of the regime under which they live, they are western to a man in sentiment and upbringing and personal inclination. They are not fellow-travellers of the Communist Party. Yet they are fellow-travellers in another, deeper Christian sense. It would be possible for them to leave their jobs, to slip quietly through Berlin and into the west. They would be made very welcome there, and their talents could be used. They could run away. They do not choose to run away. They prefer to stay where they are. And by doing so they do one of the most deeply Christian things possible: they identify themselves with their fellow-men in that world. They share their fortunes and their fates. And by doing so, either consciously or unconsciously they gradually find themselves thinking differently from us in the west. They see the failures of the west to redeem its pledges and fulfill its own best promises. They see the scandals of our separations and quarrels with one another, they see the failures of our efforts to promote justice, and to help the under-dog, and our sublime indifference to our own precepts when we speak of the equality of all races and creeds and colors in our nations. They have never said so to me; but I sensed this fact among them, that they find our Christian profession terribly easy-going, terribly comfortable, terribly unaware of the crisis in which they themselves are living.

Now, I am not speaking of America. How could I after so short a time? But I am speaking of my own home, of the old country, with its sins and failures, and its mild acceptance of its duties as a Christian people. And I have learned from the life of the Church behind that curtain that there can also be another kind of curtain, a veil across our own eyes which prevents us from seeing things in their true proportions. And above all I hope and pray that the Church in the west will never think of itself as the Western Church. It is the Church which happens to be in the west; but it in the end one not with the West and not

with the East, but one with all the Church is one faith, one baptism, one God, and father of all.

WITNESSING IN THE CRISIS

Now let me tell you just a little of how this faith works in these places. I have said that they, those brothers and sisters of ours, are never sure what will happen to them. In fact, they are involved in constant daily discussion, controversy, and anxious care for the welfare of the people among whom they live. And those people include the avowed and sincere Communists as well as the uncertain and the faint-hearted and the weary of every shade and degree. One day (I tell what I heard from one of these men) there came to his room two men, an older man and a young chap, both Communists. The local party had decided that the pastor must cast his vote for peace, in the great propaganda drive which ran round the whole world. They chatted for a while, and smoked cigarettes. Then they talked about peace. "Peace," they say with one accord, "does not mean some kind of peace among the nations, but peace in the classless society which will be attained by the revolution, the collapse of the capitalist powers, and the dictatorship of the proletariat." "Then that means," said the pastor, "that this plebiscite for peace is absolutely dependent upon believing in scientific socialism?" "Yes" was the reply. "Well, I don't happen to have that kind of faith."

The two men were flabbergasted. "But what else can you have faith in?" they asked. This question was the beginning of a three-hour conversation about the power of evil and the majesty of God and about the Church.

The older man said, with threatening undertones: "You cannot speak like this; it may cause you harm." But they went on, these three, and talked until the pastor tried to break down their materialism by talking of the love and trust between two human beings, between man and wife, and one of the Marxists said, "But suppose I deny that love and trust between two human beings are a reality at all?" The pastor replied, "Then you must have a very unhappy marriage." And the Marxist replied: "You're right; life would be frightful then." So my friend went on to say how the Marxist teaching has no answer either to the reality of love or the fact of death.

And as they parted the young Communist said, "Herr Pastor we must talk again. I tell you plainly this is the first time I have had any meeting with the Church. I should like to come again."

That is one story of the ceaseless activity of the Christian in the midst of a dark and troubled world. And here is another story from a different side. It was told one of my pastor friends by a young girl. She was a student, but she also worked in a large factory with six hundred employees. One day a resolution was to be passed against the warmongering west, particularly America. After a vitriolic speech in favor of the motion a vote was called for. Everyone voted for it except this girl. She abstained and said she had not had time to think it over. Then two Communists, women, called for the dismissal of the girl from the factory. No honest worker for peace, they said, could work alongside such a person. Only five people voted with these women for the girl's dismissal, but still, she was called to explain herself. So she had to get up onto the plat-

form. She explained how that speech for peace breathed hatred, and how hatred bred only blood and tears. Then she spoke of the real peace which is made between man and man by God who had made peace with us all. When she had done there was applause, and booing, and protests. As she went out of the hall, one woman whispered to her, "I'd say the same myself but I have my family to think of. Well done." The next day the girl was called before the heads of departments and questioned for a whole hour. What do you think of the Soviet Union? "It is a nation with a duty to God and a mission from God like every other nation." Nothing could be done about her, though the whole propaganda machine in the factory was turned upon her. She was being talked of everywhere. She left the factory shortly afterwards, of her own accord, in order to get married. But before she left one of the leading Communists in the factory sent for her; and she found a broken man, without hope, terrified and haunted by the crimes he had committed, and the sins which lay upon his conscience. She and her fiancé got to know him well, and when they asked him once why he spoke to them in this way and confided so much in them, he answered, "Because I trust in your Cross."

So a young girl had spoken the truth, even against her will, and a man had begun to fear God.

Against this gospel there is no defence. This is the powerlessness which can break all the powers of this world. This is the gospel *we* hold in trust. This is our one link with all the world. This is the place where east and west still meet. This is the one hope of the world. If there are such prisoners in the Lord there is no need to fear anything or anybody.

WE HOPE YOU HAVE ENJOYED . . .

"Youth Adventuring for Christ." Its twenty-four pages are packed full of delightful reading: five stories of Youth on the Frontiers of the Kingdom—Personal Testimonies of God's call to the ministry—stories of the Choir, the Gospel Teams, the work with delinquent girls, the Youth Conferences. No publication has ever presented such an inspiring picture of what God is doing through young life in Princeton Seminary.

A copy of this colorfully illustrated book has gone to every Alumnus and to each of the twenty-five thousand other readers of THE SPIRE.

Thirty thousand more have been printed for free distribution to those not now on our mailing list. *While the supply lasts* we shall be glad to mail copies to those whose names you send.

James K. Quay, Vice President
Princeton Theological Seminary
Princeton, New Jersey

PRINCETONIANA

Charles T. Fritsch

Opening of Seminary

THE Seminary opened this Fall with more students enrolled than in any other previous year. The total number is four hundred and fifty, including thirty-eight M. R. E. students. Almost every State in the Union is represented in this large student body, as well as twenty foreign countries. One of our special students is Mr. Edmund Wilson, the well known man of letters, who is lecturing at the University this year.

An orientation program for new students was conducted by the Administration and Student Council from Friday through Sunday, September 26 to 28. Chapel services, lectures on various phases of Seminary life, and a tour around historic Princeton helped the newcomers to become acclimated to their new surroundings. On Friday evening the dinner with the faculty brought us together for the first time in the beautiful new Campus Center. On Sunday afternoon the ministers of the churches in Princeton and the student pastors of the various Foundations on the University campus met with the new students and outlined the religious work of the community. This proved to be a most interesting and helpful innovation in the orientation program.

It might be of interest to the alumni to know that one morning of this orientation period is devoted to the taking of various vocational interest tests. The results of these tests are summarized and put in each student's file for future guidance and advisement.

Faculty

We welcome into our Faculty family this year Virgil M. Rogers as Instructor in Old Testament. He is working for his Ph.D. degree in the Department of Oriental Languages and Literatures at Princeton University.

During the past summer several members of our faculty were abroad. Dr. Mackay was in Great Britain and Germany. In London he presided over a special meeting of the Joint Committee of the World Council of Churches and the International Missionary Council. In Willingen, Germany, he presided over the World Missionary Conference convened under the auspices of the International Missionary Council. Dr. Hope preached during the month of August in St. George's West, Church of Scotland, Edinburgh, where he met a large number of our alumni who are studying abroad. Dr. Lehmann attended the Willingen Conference this summer on invitation of the International Missionary Council. He served there as chairman of the Theological Commission of the Conference. He was also a delegate of the General Assembly to the Ecumenical Conference at Lund. Dr. Metzger attended the first meeting of the international committee which is preparing a new critical edition of the Greek New Testament. The meeting was held in Oxford in June. He then went to Brussels where he reported on the work of this committee to a commission which is preparing a world catalogue of Greek Manuscripts. For seven weeks later in the summer Dr. Metzger vis-

ited the two Presbyterian Seminaries in Brazil. The trustees of Campinas Seminary invited Dr. Metzger to give an intensive course of lectures on New Testament Introduction and Exegesis. At Recife Seminary he also lectured to the students and a Pastors' Institute.

A singular honor was bestowed upon one of our faculty members when Dr. Piper was made an honorary member of the University of Münster-in-Westphalia, Germany, for his post-war relief work in behalf of his native land.

Dr. Metzger and Dr. Loetscher are on sabbatic leave this first term. They are carrying on research projects while remaining in Princeton.

During the summer several of the younger members of the Seminary family were married. Lieutenant Donald A. Loos, son of Mr. and Mrs. George W. Loos, Jr., and Miss Kathleen Woods, of Warren, Ohio, were married on July 12. The bridegroom is stationed at Fort Knox, Kentucky. On August 16, Miss Virginia Quay, younger daughter of Dr. and Mrs. James K. Quay, and William R. Hutchison, son of President Ralph C. Hutchison of Lafayette College and Mrs. Hutchison, were married in the First Church of Princeton. Mr. and Mrs. Hutchison are both studying this year in Oxford. Miss Ruth Homrighausen, the daughter of Dr. and Mrs. Elmer G. Homrighausen, was married to Mr. William Mackay Taylor, a student at McCormick Seminary, on August 28, in the Seminary Chapel. On October 11 Miss Nancy Wilson, daughter of Dr. and Mrs. J. Christy Wilson, and Mr. Jack Lang were married in the Seminary Chapel.

Student Activity

During the last summer three language courses were offered on our campus. Dr. Gard and Mr. Rogers taught the two sections of Hebrew composed of thirty-four students. The classes met two hours every morning, 8:30 and 11:30 A.M., five days a week, for ten weeks. This year Greek was taught on the same schedule by Dr. Theron who reports that he covered more ground than in the winter course. Eleven students were in the Greek section. Dr. Walter M. Mosse, of New York City, gave a course in Theological German which three students elected to take.

The Students' Lectureship on Missions was given this year by Dr. Alexander McLeish, Survey Editor of the World Dominion Press. The general theme was "Objective and Method Overseas of the World Christian Enterprise."

The annual Day of Prayer was held on November 5. On the evening before, prayer meetings were held in the various dormitories on the campus. The main address of the day was given at the morning Chapel Service by Dr. Hendry. He spoke on the subject, "Faith and Prayer." A time of discussion then followed with faculty members in charge of the various groups. In the afternoon, after a period of personal meditation and prayer, Dr. Mackay presided over the intercessory prayer service. Several students presented the challenge of the Christian Community and its witness on the campus, in the nation, and in the world. In the evening the Sacrament of the Lord's Supper was observed. Dr. Hope delivered the Communion meditation, and Dr. Theron conducted the service.

Every one was spiritually uplifted by the worship services of the day and the times of personal and corporate meditation.

Apart from these special activities, students are carrying on their assignments from week to week throughout the church at large. Those in the School of Christian Education continue this year the project of Bible teaching in the State Home for Girls in Trenton, which is the only Protestant instruction given in the Home. During the summer vacation seven of our men worked on government highways and other projects in Alaska, and did voluntary missionary work on Saturdays and Sundays. The work as student chaplains in Yellowstone Park and many other projects over the United States and some abroad continued. This year we have men who are taking a year out of school for internships in Alaska, Lebanon, and different parts of the United States.

The Campus

The big event of the year on our campus was the dedication of the new Campus Center on October 14. A special service of dedication was held in the afternoon, at which time messages of congratulations were read from sister institutions and addresses were delivered by Dr. Quay, Vice President of the Seminary, and President Mackay. The prayer of dedication was offered by Dr. Allan A. Frew. In the evening the Trustees of the Seminary, the faculty members, and student body gathered together for dinner in the spacious dining-room. On this auspicious occasion Dr. Wilbur LaRoe, Jr., a member of the Board of Trustees, gave the address. Every one is impressed with the beauty of the new building. Its usefulness is becoming more and more apparent as different groups are making use of its spacious facilities. The Slater Corporation of Philadelphia is doing the catering, with the aid of student waiters. Although it is strange not to see the eating clubs in action this year for the first time, every one feels that the Campus Center has already brought about a spirit of fellowship among students and faculty which will go far in advancing the Spirit of Christ on our campus.

Definite progress has been made in planning for the erection of a new library building. This dream which a few months ago seemed so far off, has now been made a reality through the new Capital Funds drive of the Presbyterian Church. It is being planned to erect the new library building on the present library lot facing Mercer Street. It will be a few years before actual construction gets under way, but we all rejoice in the fact that the building is now definitely assured.

The Seminary received special recognition recently from the Institute of International Education, because of its outstanding contribution to the advancement of world understanding. Praising the Seminary's participation in the student exchange movement, Kenneth Holland, President of the Institute, presented President Mackay with the Institute's citation for activities in "bettering the foreign relations of the United States through the medium of the international exchange of persons."

Seminary Choir

Last summer the Princeton Seminary Choir, under the direction of Dr. Jones, made their seventh annual tour,

covering fifteen southeastern states and Cuba. Although they faced the longest siege of hot weather they have ever experienced on these trips, the health of the men was exceedingly good, and the tour was one of the happiest to date. The men sang in eighty-two churches, at eight military bases, five hospitals, as well as at colleges, business men's clubs, prisons and youth camps. There were also several radio and television appearances. The members of the Choir were especially challenged as they sang in the wards of the veterans' hospitals and had conferences with the base chaplains concerning the spiritual needs and problems of the armed forces. During the school term the choir is maintaining its three service schedule every Sunday.

Having received a number of requests, the Princeton Seminary Choir has decided to prepare an itinerary for the summer of 1953 which will include Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, the provinces of Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island, Maine, New Hampshire, Vermont, and New York. Insofar as possible requests will be honored in order of their receipt. As is customary on its summer tours, the choir will average at least two engagements per day, sometimes singing as often as four or five times a day. We should like to mention that the choir is available not only for churches, but for schools, hospitals, noon-tide clubs, prisons, mental institutions and military bases as well as for the radio and television.

Theology Today

With the January issue, Vol. IX, No. 4, Theology Today completes a brilliant span of nine years of service to the Christian world. In this particular issue the nature and mission of the Church are discussed from different points of view. The important conferences held this summer at Willingen and Lund are reviewed by Dr. Lehmann in the leading editorial. President Mackay writes the leading article on "The Meaning of Order in the Christian Church." Of interest to alumni of the Seminary is an article by Joseph L. Hromadka entitled, "Social and Cultural Factors in our Divisions." Alexander McLeish, of the World Dominion Movement, contributes an article on "The Indigenous Expansion of the Christian Church." "The Coming of the Son of Man" is an exegetical study by Paul S. Minear on a most timely theme. "Church and Religion in Present-Day Scotland" is discussed by Dr. Hope. Dr. Henry P. VanDusen deals with the present state of church councils in "Councils in Crisis," and Bishop Lesslie Newbigin of the United Church of South India discusses the question, "Can the Churches Give a Common Message to the World?" "Theological Table-Talk" by Dr. Kerr, and "The Church in the World" by Dr. Homrighausen are two stimulating and informative features found in every issue of Theology Today. A number of reviews of the most important books published in the theological field bring this issue to a close. For further information regarding this important periodical and subscription rates, write Post Office Box 29, Princeton, N.J.

The Institute of Theology

During last July the twelfth session of the Princeton Institute of Theology was conducted. There were three hun-

dred and thirty-one registered, representing thirty-two states, as well as the District of Columbia, Canada, and three foreign countries. The faculty included a number of the faculty members of Princeton Seminary, as well as Shaun Herron, Editor of the British Weekly, H. C. MacKenzie of Scotland, John A. Redhead of the Presbyterian Church, U.S., Charles Templeton, evangelist, and others. The committee of the faculty is already at work on securing leaders from both this country and abroad for the program of 1953. It is hoped that there will be a larger registration this coming summer than ever before since the commodious facilities of the Campus Center will be at the disposal of the Institute. It would be well for any who are interested to send their names now to J. Christy Wilson, Princeton Theological Seminary, Princeton, N.J., and details will be forwarded to them as soon as possible.

Missionaries in Residence

The following missionaries with their families are in residence in Payne Hall this year: Paul H. McClanahan (Egypt), Horace M. McMullen (Lebanon), Arthur T. Mosher (India), David A. Neely (W. Africa), E. E. Overmyer (Philippines), Gregorio O. Palacio (Cuba), Herbert H. Peterson (Malaya), Maxwell R. Robinson (India), Gordon M. Ruff (India), John H. Sinclair (Venezuela), Martel A. Tremain (Mexico), and Edwin I. Weaver (India). We are happy to welcome these friends into our Seminary family, and we trust that they may have a pleasant and helpful year in Princeton.

"NOW IS THE TIME FOR ALL GOOD MEN . . . !"

Never before in the history of the Presbyterian Church has there been such an opportunity for those who believe in the importance of a trained ministry to come to the help of our theological seminaries. Not in our time is such an opportunity likely to recur. Of the $12,000,000 now being raised, $4,500,000 is for new seminary buildings. The share of Princeton Seminary is $1,740,000 for the Robert E. Speer Library and for an Apartment Dormitory for married students. We hope every Princeton Seminary alumnus will do his duty!

ALUMNI NEWS

Orion C. Hopper

NEW ALUMNI ASSOCIATIONS

On November 11th in the First Church of Detroit, the Detroit Alumni Association met for its first dinner and organizational meeting. Dr. Mackay was the speaker. Harry Rhine De Young, pastor of the Redford Avenue Church, was elected its first President, Paul Ketchum, pastor of the Grosse Pointe Church, Vice President, Glenn Harris, pastor of the Birmingham Church, Secretary-Treasurer, and William Pietsch, assistant pastor of the First Church at Dearborn, Librarian. The Detroit Association will be encouraging the development of alumni associations in the Grand Rapids and Holland areas of the Synod of Michigan.

At the June meeting of the Synod of Ohio, we had the pleasure of meeting with a number of our alumni representative of the entire Synod of Ohio. At this meeting a future date, September 12th, was set for the meeting of Conveners who would be responsible for the development of three or four metropolitan associations within the Synod of Ohio. On September 12th we met in Columbus. The following were present: Toledo Presbytery—J. Murray Drysdale, Bowling Green; Cleveland Presbytery—Edward S. Hendrickson, Cleveland; John F. McKendree, East Cleveland; Columbus Presbytery—William G. Kuhen, Columbus; Frederick E. Christian, Columbus; Dayton Presbytery—Russell W. Galloway, Middletown; Cincinnati Presbytery—Hugh B. Evans, Cincinnati; Byron H. Sprague, Cincinnati. William F. MacCalmont of Akron presided. Robert Logan, Cincinnati, Byron H. Sprague and Hugh B. Evans will promote the Cincinnati Alumni Association. Fred E. Christian, William G. Kuhen and Harold R. Roach, will organize the Columbus Alumni Association. J. F. McKendree, Edward S. Hendrickson, and William F. MacCalmont will organize the Cleveland-Wooster Association. William F. MacCalmont continues as the general chairman of the group.

In October, 1951, the first meeting of our Texas Alumni on a Synod level was held in Waco. Here definite plans were undertaken to reorganize a loose organization. Henry Moore, of the First Church of Ferris, was elected President, and Donald Y. Swain, of the Central Church in Waxahachie, was elected Secretary-Treasurer. Plans were then made for the next Synod meeting. The Synod met at Denton, October 14-16, 1952. On the morning of the fifteenth, our alumni gathered together for a fellowship breakfast. Dr. James W. Laurie, President of Trinity University, San Antonio, and also President of our Alumni Association, kindly consented to represent Dr. Mackay and your Alumni Secretary at this gathering. Thirty-seven of our alumni, including some of their wives, attended and sent signed greetings to Dr. Mackay and the Seminary family. James Glenn of Borger, Texas, was elected President, and the Secretary-Treasurer, Donald Y. Swain, was continued in office. In a letter following this meeting, Henry Moore wrote: "Our organization is on a Synod basis.

I am glad to hear of the new plan for metropolitan associations as they will have opportunity to do more for our school. Perhaps you will welcome my thoughts as to what might be done in Texas. I believe Dallas and Fort Worth would be able to organize on an area basis, as also Houston, Amarillo and San Antonio-Austin. On a Synod basis we have little chance of drawing in Presbyterian U. S. men and others who are not of our denomination, but on a city basis, we ought to be able to get them all, or nearly so."

At the meeting held in St. Paul, November 20th, strides were made in the organization of the Twin-City Alumni Association of Minnesota. Dean Roberts spoke to this group. This club is being promoted under the leadership of Dr. Irving A. West, Paul A. White and Thomas C. Cannon. It is expected that by the time of the next meeting of General Assembly in Minneapolis, May 1953, this organization will be well under way.

The Greater New York Association had its annual meeting on November 25th at the West Park Presbyterian Church, New York City. This group includes alumni from the following Presbyteries: Connecticut Valley, Long Island, Brooklyn-Nassau, New York, Westchester, North River, Hudson, Newark, Jersey City, Elizabeth, and Morris and Orange. The New York Association will assist in organizing four more metropolitan associations within the Synod. Present plans include Albany, Buffalo-Rochester, Syracuse-Utica, and Binghamton-Endicott.

Morton Glise of the Paxton Church, Harrisburg, Pennsylvania, is arranging for a luncheon in Harrisburg of certain of our alumni who are most desirous of reorganizing the Harrisburg-Central Pennsylvania organization. More detailed information will be forthcoming in the next issue of the Bulletin.

SYNOD ALUMNI MEETINGS

I have had the privilege and pleasure of visiting with our alumni who have been in attendance at certain Synod meetings. The Synods visited were Michigan, Minnesota, Ohio, and Baltimore.

In the working out of the long range plans of our Alumni Council, we are striving to avail ourselves of the opportunity the Synod meeting affords for a get-to-gether of fellowship and reunion for all Princeton Seminary alumni who may be attending the Synod meeting.

The Synod of Michigan met at Alma College, Alma, Michigan, June 9-12. Dr. Joseph R. Harris, the Vice President of Alma College, and Harry R. De Young, of Detroit, were the Committee of Arrangements. Thirty-four sat down to dinner on the evening of the tenth. Dr. Fritsch attended this meeting.

I met with our Minnesota Synod alumni on June 11th and 12th at Macalester College, St. Paul, Minnesota. Irving A. West of St. Paul and Paul A. White of Lake Crystal will head up a Study and Action Committee for a metropolitan association in the St. Paul-Minneapolis area.

The Synod of Ohio met at the College of Wooster, June 17-20. William F. MacCalmont of Akron was chairman of the gathering of our alumni. Twenty of our alumni were present, including Dr. Blake, Stated Clerk, Raymond I. Lindquist, Convocation Leader, and former Moderator, Hugh I. Evans. From the meeting six to eight of our

alumni were chosen as conveners, who will be responsible for the establishment in the near future of at least four metropolitan associations within the Synod of Ohio.

On June 26th I met with our Baltimore Synod Alumni who were meeting at Hood College, Frederick, Maryland. Suggestions and plans were considered for the expanding of alumni relations in the three presbyteries that comprise this Synod.

We are receiving enthusiastic reactions from our alumni as we present these plans. They are desirous of taking part in a vital kind of alumni association which will afford the continuing of that fellowship which begins in our student years.

Our major effort will be centered on the organization of as many metropolitan alumni associations as may be strategically located within a Synod. To this end, our alumni are urged to do all they can in creating this group fellowship in their respective areas. As your Alumni Secretary I am on call to assist in every way possible.

SEMINARY CHOIR

On Sunday evening, March 15, 1953, the Seminary Choir will appear on television over Philadelphia Station WPTZ, Channel 3, on the program "Great Music" at 10:00 p.m.

ALUMNI NOTES

[1910]

Ralph A. Waggoner has become pastor of the church in Okemah, Okla.

[1915]

Dury L. Jones is now pastor of Philippi and Belington Churches in West Virginia.

J. Spencer Kennard, Jr. has assumed teaching positions in Benedict College and Allen University Theological Seminary, both in Columbia, S.C.

[1917]

William H. P. McKenzie has assumed the pastorate of a church in Alexandria Victoria, Australia.

Paul S. Van Dyke has assumed a pastorate in Victoria, Texas.

[1928]

Howard C. Blake is now working full time with the Moral Rearmament Program.

Harry M. Coulter has been installed as pastor of the Second Church, Bridgeton, N.J.

[1929]

Wayne W. Gray will assume the pastorate of the Covenant Church, Monroe, La., on January 1.

W. Russell Hunter is now pastor of the First Church, Monticello, Iowa.

John B. Reed is now pastor of the Otterbein Evangelical United Brethren Church, Spry, Pa.

Irving Adam West received the honorary degree of Doctor of Humane Letters from Macalester College at its commencement in June.

[1930]

Joseph M. Pringle has assumed a pastorate in Roanoke, Va.

[1933]

Archie R. Crouch was installed in October as Western Area Secretary of the Board of Foreign Missions, with an office at San Francisco.

William B. Furgess has assumed a pastorate of a church in Sharon, Pa.

[1934]

Maurice Marcus has become pastor of the Central Reformed Church, Grand Rapids, Mich.

[1935]

John J. Brown, Jr. is assistant pastor in the Riverside Church, Jacksonville, Fla.

Frank L. Hutchison is Executive Director of the Council for Interchurch Cooperation, Bridgeport, Conn.

Joseph S. Nowak, Jr. is now associated with the Dodge Community House, Detroit, Mich.

[1936]

John C. Marvin is now pastor of the First Church, Denton, Texas.

[1937]

John M. Gordon has been called to the pastorate of the First Church of Lancaster, Pa.

[1938]

Benjamin F. Ferguson has been called to the pastorate of a three point field with Churches in Pogeland, Salem, and Beulah, South Carolina.

Henry B. Kuizenga has been installed pastor of the Ann Arbor Church, Ann Arbor, Mich.

Paul M. Robinson has been elected president of Bethany Biblical Seminary, Elgin, Ill.

[1939]

Millard C. Cleveland is now serving as pastor of the First Methodist Church of Tampa, Fla.

Leon A. Haring, Jr. is co-pastor of the Ravenswood Church, Chicago, Ill.

[1940]

Thomas C. Davies is now assistant pastor of the Westminister Church, Oklahoma City, Okla.

Kenneth E. Nelson received the degree of Master of Social Work from the University of California in June.

Richard C. Smith has accepted the position of Field Work Director at San Francisco Theological Seminary. He will also teach courses in National Missions.

[1941]

Gilbert J. Kuyper has assumed the pastorate of a Church in Saint Paul, Minn.

[1942]

W. Morgan Edwards has resigned from the Navy Chaplaincy and is now serving as pastor of the First English Lutheran Church, Sacramento, Calif.

John R. McAlpine is now pastor of the First Church, Lexington, N.C.

[1943]

G. Irvin Lehman is now associated with the Eastern Mennonite College, Harrisonburg, Va.

William A. Smith has been called to the pastorate of the Brookville Church, Brookville, Pa.

[1944]

John R. Tufft has been recalled to the Chaplaincy in the U.S. Navy.

Thomas Winn has assumed the position of Chaplain at the Hill School, Pottstown, Pa.

[1945]

Hugh K. Leischman has been installed as pastor of the First Church of Barnesboro, and of Spangler, Pa.

Robert E. Osman is now serving as Chaplain in the U.S. Navy.

[1946]

Donald A. Acton has assumed the pastorate of the Grant Street Church, Wilkes-Barre, Pa.

H. August Kuehl is now rector of the Episcopal Church of Our Merciful Savior, Penns Grove, N.J.

[1947]

John D. McDowell is now working in a new church development area in Natrick, Mass.

Keith T. Postlethwaite is pastor of the Eastminster Church, Bladensburg, Md.

Frank Y. Ramsey is Assistant Pastor and Youth Director, Church of the Covenant, Erie, Pa.

[1948]

Herbert L. Steinschneider was ordained by Washington Presbytery in April, and is working in that area.

[1949]

George E. Dobie has assumed a pastorate in a church in Saskatoon, Sask.

Thomas C. Duncan is now pastor of a church in Shreveport, La.

James G. Emerson, Jr. and Miss Margaret Bonnell were married in September. Mr. Emerson is assistant pastor in the Tabernacle Church, Indianapolis, Ind.

James L. Getaz, Jr. has been called to the pastorate of the Hamptonburgh Church, Campbell Hall, N.Y.

Shirley Harris is now Director of Religious Education at Riverdale Church, Hyattsville, Md.

Charles J. Hooker has been called to the Church at Brigantine, N.J.

Margaret Ronaldson is now Director of Religious Education at The Reformed Church, Manhassett, Long Island, N.Y.

[1950]

Charles S. Burgess has been called to the pastorate of the Valverde Church, Denver, Colo.

William F. Emery has been installed as pastor of the Centre Church, New Park, Pa.

Elizabeth B. Downs was married to Mr. Robert I. Higgins on August 2, 1952.

Walter R. Graig was installed as pastor of the First Church, Cooperstown, N.Y.

Vernon K. Hoover is now pastor of the Green Valley Church, Washington, D.C.

Robert M. Russell is now pastor of the Elsmere Church, Wilmington, Del.

Robert S. Richardson has been called to the pastorate of the Central Church, Paris, Texas.

[1951]

James M. Bell has been called to the Christ-West Hope Church, Overbrook Hills, Philadelphia, Pa.

Bruce Davis has been called to the assistant pastorate of the First Church, Mansfield, Ohio.

Genevieve Kozinski was installed as a Commissioned Church Worker in Troy Presbytery, and is working as the Director of Religious Education in the First Church, Hudson Falls, N.Y.

John K. Stoner has been called to the pastorate of the Stella Church, Forty Fort, Pa.

Leonard A. Watson has been called to the pastorate of the Summit Avenue Church, Bremerton, Wash.

[1952]

Ruth Grob is now teaching in the Department of Religion in St. Catherine's School, Richmond, Va.

Jean Ross is teaching Bible and Religion at the Emma Willard School, Troy, N.Y.

FACULTY MEMORIAL MINUTE

SAMUEL MARINUS ZWEMER

1867-1952

Samuel Marinus Zwemer, Professor of the History of Religion and Christian Missions, Emeritus, of Princeton Theological Seminary, died quietly at the convalescent home of Presbyterian Medical Center near New York City on April 2, 1952, ten days before he would have reached the age of eighty-five.

His colleagues of the Princeton Seminary faculty would pay him tribute as one of the truly great figures of the modern missionary movement. Throughout a long life he was a colleague and a comrade of deep devotion and spiritual strength; his strong faith and intense zeal were balanced by a rarely equalled strain of humor. Though a versatile man of many activities and world-wide influence his life focused upon a course set by the compass of his devotion to Christ and his special concern for the Moslem world.

With all seriousness and calm reflection the life of Samuel Zwemer may be termed *monumental.* His monuments are not in marble or inscribed bronze tablets, but stand in the realm of the spirit.

The first monument was no doubt his missionary service in the Moslem world—at the beginning as a founder of the Arabian Mission and later in Cairo. He became an itinerant evangelist not in a local area but on a world scale. In almost all places where Mohammedans are located in large numbers he traveled to inspire Christian missionaries in their study toward Islam. Dr. Kenneth Scott Latourette has said that no one in the seven centuries since Raymund Lull has so well deserved the title "Apostle to Islam."

His second monument is in the lives of multitudes whom he influenced to consecrate themselves to the missionary vocation. John R. Mott has said that he probably inspired more young people to offer themselves for mission service than any other man. Robert E. Speer stated that he never forgot the sight of Zwemer at one of the great Student Volunteer conventions standing on the platform before an enlarged map of the Moslem world pleading with inspired eloquence that young people should go out to conquer the world of Islam for Christ.

A third monument stands in the lives and service of those whom he influenced as a teacher. He had been an instructor of missionaries and students in four continents before coming to Princeton Theological Seminary. He also gave courses on missions in this institution before he came as a regular professor, a position which he filled with distinction for nearly a decade. Even after his formal retirement he went on teaching at the Biblical Seminary in New York City and the Missionary Training Institute at Nyack, New York. The inspiration of his courses lives on and a host of his students rise up to call him blessed.

To the last Zwemer was himself a student with an ever youthful desire for knowledge. He was a great reader and wrote more than four hundred book

reviews for one publication alone. At a reception in Berlin he was introduced by the eminent scholar, Professor Carl Becker, as "the world's leading authority on popular Islam."

The fourth monument we see plainly when looking at his life is the printed page. He remarked many times that Martin Luther had the right idea when he threw his ink-pot at the Devil. So Zwemer threw the modern ink-pot of the printing press at the evil spirits everywhere which would retard the knowledge of the Gospel. He was the founder and for nearly thirty-seven years the editor of *The Moslem World*, a quarterly review of events and thought among Moslems and Christian missions in this area.

His literary work was prodigious and with him the pen was indeed mightier than many swords. He was author and co-author of forty-nine major books in English besides many monographs and pamphlets. A number of volumes and many smaller publications from his pen were issued in Arabic. One or more of his books were translated and published in Chinese, Danish, Dutch, German, Persian, Spanish, Swedish and Urdu. Besides the making of many books there was a constant flow of articles from his pen in religious journals of this country and abroad. In addition, he probably did more than any other person to promote the cause of Christian literature for Moslems and a small organization he formed put more than two hundred and fifty thousand dollars into this form of evangelism.

His was a life of transparent and luminous fellowship with God in Christ and herein lay the source of his power. Though often sundered far from his family, the home was always a sacred source of inspiration through fellowship in devotion and Christian service.

To the world Samuel Zwemer was the flaming platform orator, a prince among missionaries, an author and editor well known in many lands, a leading authority on Islam and the Moslem world and the one above all others who called the churches in Europe and America to their missionary duty to the most difficult of fields. To those of us who knew him intimately he was a voluble, kindly and humorous man with a tremendous loving heart, a rock-ribbed faith and an incandescent zeal, and depending upon Divine power, one who was ever willing to attempt "the glory of the impossible."

BOOK REVIEWS

The Psalms and their Meaning for Today, by Samuel Terrien. The Bobbs-Merrill Company, Inc., Indianapolis. 1952. Pp. 278. $3.00.

Within the last twenty-five years the study of the Psalter has undergone a radical change. Because of our advanced knowledge of the cultic hymns and poems used in the ancient Near Eastern religions it is now possible to recognize for the first time the cultic patterns or types on which the Old Testament Psalms are based, and interpret them in the light of their use in the worship services of the sanctuary. Many of the psalms arose out of the religious experiences of the individual worshippers; others expressed the various religious moods of the nation in times of crisis or rejoicing. But all became ultimately the treasure of the worshipping congregation of Israel, and later on, of the Christian Church.

This new approach to the Psalms, initiated mainly by Hermann Gunkel, has been reflected in a number of recent books in our country. E. A. Leslie, *The Psalms*, N. Y.: Abingdon-Cokesbury, 1949, and J. Paterson, *The Praises of Israel*. New York: Charles Scribner's Sons, 1950, are two examples of recent studies in the Psalms which are based on Gunkel's pioneering work. To these may now be added the excellent work of Samuel Terrien, Associate Professor of Hebrew and Old Testament in Union Theological Seminary in New York entitled, *The Psalms and their Meaning for Today*. As the author states, "The classification [of the psalms] adopted here, similar to that of Gunkel, is based on the form analysis as well as on the dominant theme of each poem."

This book has been written for general readers and not for scholars. It grew out of informal lectures delivered to conferences and lay groups. By reading this work one will get a clearer understanding of the Psalms, as well as a deeper appreciation of the religious value and literary beauty of these hymns of Israel.

In the preface, Professor Terrien discusses the reasons for the amazing vitality of the Hebrew Psalms in the worship life of the Western world. A triumphant serenity in the face of national and personal disaster, inspired by an implicit trust in God, has made these hymns beloved of God's children ever since they were composed.

In the first chapter of the book the author seeks the origin of the Psalter in five different areas of national and personal life: deliverance in warfare, cultic presence, holy history, harvest thanksgiving, and personal communion with the divine. It would seem to the reviewer that to the first category should also be added those psalms that deal with deliverance from personal troubles and difficulties, the most common type of psalm, by the way, in the Psalter.

Professor Terrien then discusses the Psalms under three main headings: hymns of praise, prayers in time of crisis, and songs of faith, three chapters being devoted to each main division. Twenty-nine psalms are fully treated in this main section of the book. Important verses or sections of other psalms are also discussed. Naturally, in such a range of material there are places where one disagrees with the writer's interpretation. One can hardly believe that the composer of Psalm 84 was far from the Temple when he penned those immortal words. Some will not agree with the author when he carries the image of the shepherd throughout the whole of Psalm 23, although he makes an excellent case for this interpretation. The reviewer can hardly accept the author's interpretation of "glory" in Psalm 73:24 (p. 259) in an eschatological sense. The danger is ever with us of reading into Old Testament terms ideas that were never present in them.

But the excellence of this volume is by no means impaired by a few minor points of criticism or disagreement. The deep spiritual undertone shows that the author himself has drunk deeply from these perennial springs of living water. The writer's knowledge of literary sources of all kinds is phenomenal, and his style of writing is clear, simple and direct. Certainly this book can be unreservedly recommended for those who desire a deeper insight into this treasury of Israel's devotional life.

CHARLES T. FRITSCH

Methodical Bible Study, A New Approach to Hermeneutics, by Robert A.

Traina. Ganis and Harris, New York. 1952. Distributed by The Book Store, 235 East 49th Street, New York City. 269 pp. $3.95.

On the long road of English Bible history, the past half century has been distinguished as a period of Bible translation, and even more notably as an era of producing and multiplying interpretative tools. Beside the many individual translations of the Bible into English, either in whole or in part, we now have the new *Revised Standard Version of the Holy Bible*. Students of the Old and New Testaments also enjoy the benefit of greatly improved implements of interpretation in new Commentaries, Bible Dictionaries, Lexicons, Atlases, and Journals of interpretation. Although Christian scholarship has been producing greatly improved study-tools, it cannot be said that Christian education has been as successful in the making of equally distinguished teaching and preaching interpreters. Yet this is one of the most essential tasks facing the Church today. And it is very encouraging to observe signs of serious activity in this direction.

This new manual approaches the training and work of the interpreter of Scripture in terms of personal quest. Robert A. Traina is first of all a teacher. He believes that Bible study should be methodical. Yet to him, method is no mere set of rules. To be methodical is to be orderly, rather than systematic. To be systematic presupposes a set doctrinal or deductive pattern which might well strap the Bible into a straight jacket. But to be orderly is to follow a clearly conceived mode of procedure which encourages a student's initiative, and develops his power to observe, to interpret, to evaluate and to apply. Methodical activities involve adequate historical disciplines. They also anticipate the use of the appropriate implements of interpretation, and make intelligent use of them both likely and effective. If these processes are carried forward predominantly in the student's own mother-tongue, they lead him inevitably into the Hebrew Bible, or Greek New Testament, where the exegetical problems encountered on his quest must ultimately be solved. Thus methodical Bible study becomes the guarantee that the future minister will keep his knowledge of Greek or Hebrew, however faltering, both alive and operative.

Mr. Traina maintains quite correctly that the nature and requirements of the Scriptures themselves must determine the mode of approach which is most likely to be effective. He therefore suggests that the procedures which vitalize the work of the interpreter are best developed inductively. Such processes correspond to the nature of Biblical communication, which is not systematic in form, nor abstract in treatment, but is as varied in the modes of its expression, and in its approach to human experience as life itself. Furthermore, Mr. Traina affirms that orderly procedure also must provide for a sufficient elasticity in approach so as not to coerce the mind of the interpreter by artificial steps. In fact, this instructive analysis of the component parts of the study process, emphasizes basic principles which each individual must be left to work out in his own way. Thus orderly procedure allows for individual differences in practice best suited to individual talents and needs.

One of the most valuable contributions made by this new hermeneutical manual is the section on the formulating of interpretative questions. This part of the manual has special significance both for studying and for teaching. To formulate the correct question is a test of understanding. To put the strategic question at the right moment is the nerve center of the teaching process. Any one who embodies the principles elucidated in this manual in actual practice will increase his power to interpret and to communicate Bible truth manifold. Mr. Traina has made a timely contribution to Christian education.

HOWARD TILLMAN KUIST

Biblical Backgrounds. A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research, by J. McKee Adams. Broadman Press, Nashville, Tenn. 1938. New Imprint. Pp. 517. $3.75.

It is sometimes forgotten that Bible history has an organic relation to Bible geography. In the quest to gain a satisfactory perspective of the time-stream in Old Testament history, students of the Bible occasionally fail to secure an adequate orientation

of the Biblical world within which that stream flows. An adequate orientation requires an overall view of Bible lands, but it should also make available to the student in a convincing manner the essential details which geography and archaeology contribute. It was the aim of the author of this valuable handbook to give the reader a survey of the Biblical backgrounds by setting forth the relationships which exist between the narratives of the Bible and their physical settings.

In order to give the student an adequate perspective Dr. Adams has presented two survey studies. In one he offers a view of the Biblical world as a whole, and in the other (chapter 6), he gives a geographical survey of Canaan. Each of the main geographical centers of interest within the Biblical world is also treated in relation to the Biblical narrative, including Mesopotamia, the river country; Aram, the land of transition; Canaan, the land of promise; Egypt, the house of bondage; The great Wilderness, the land of refuge and wandering; Conquests and settlements in Canaan; the Kingdoms; the Scattered Nations restored; the Hellenic East; Herodian Palestine; Jerusalem; Asia Minor, the bridge to Europe; Graeco-Roman centers. In this most recent edition Dr. Adams has included a new chapter on Palestinian place names in the Gospels and the Acts, which adds considerably to the value of the work for purposes of reference. Beside two end-maps of the Biblical world, and twenty-four line maps inserted at appropriate places, the book is lavishly illustrated with almost a hundred black and white photographic reproductions of important scenes which bear on all parts of the Biblical background. The format of the book is enhanced by its use of large readable type, and clear topical arrangement of the text.

Dr. J. McKee Adams was well qualified by training and experience to prepare this manual. He had resided in the Near East and had returned repeatedly for further travel and study. The first edition of this book was published in 1934. A second edition appeared in 1938. And a new imprint has now been made available. It is to be hoped that some worthy successor will take up Dr. Adams' work where he left it at his death, in order to incorporate the results of fresh discoveries, and new developments in Biblical study, in a succeeding edition, for this book has a two-fold value. First, it has real value as a reference book. A carefully prepared list of Biblical and extra-Biblical references, and an Index of persons, places and artifacts makes the materials for study readily available. Second, as a teaching manual the book is divided into convenient units, so that it may be used as a guide for class procedures, or as background reading for illustrated lectures.

HOWARD TILLMAN KUIST

Jesus and the Hidden Bible. A Study of Gospel Sources, by Joseph Hayyim Krimsky. Philosophical Library, New York (1951) XI, 81 p. $2.75.

A "patient and devoted student of Judeo-Christianity" sets out in this slender volume to vindicate Jesus for the true Israel of the *am-ha-aretz*, as contrasted with the Judaism of the scribes. According to the writer's view, Jesus' mind was imbued with the ideas of the Jewish apocrypha, the hidden Bible. Jesus then interpreted his mission in purely apocalyptic terms and suffered martyrdom for his cause, and thus vicariously for all those who shared his convictions. He held a consistently other-worldly concept of the Kingdom of Heaven, which was also of a strictly individualistic character.

There is nothing in this book that is new to the modern student of the New Testament. The eschatology of Jesus is a common theme in all interpretations of the Gospels and in the Lives of Jesus. While the author's picture brings out the onesidedness of such Jewish scholars as Abrahams, Montefiore or Klausner, who depict Jesus as a Jewish rabbi of the scribal type, Mr. Krimsky fails to grasp the significance of Jesus' view of God redemptively working in history, let alone the features by which Jesus transcended both scribal and apocalyptic Judaism.

OTTO A. PIPER

Kerygma und Mythus, hrsg. von Hans Werner Bartsch. Herbert Reich, Evangelischer Verlag, Hamburg-Volksdorf. v.I. Ein theologisches Gespräch. 2nd ed. 218 p. 1951. v.II. Diskussionen und Stimmen des In- und Auslandes. 211 p. 1952. *Mythologie und Luthertum,* by Gerhard

Gloege (Luthertum, Heft 5) 166 p. 6.80 DM. Lutherisches Verlagshaus, Berlin 1952.

When Professor Rudolf Bultmann of Marburg, Germany, published his pamphlet on "New Testament and Mythology" in 1941, German Protestantism was stirred up to an extent matched only by the publication of Barth's famous commentary on Romans. The commotion, far from subsiding as a result of the war and the postwar chaos, seems to widen its circle constantly. The liberal Protestant theology of Switzerland took up the war cry "Away with mythology!" adding at the same time that Bultmann himself had not yet been radical enough. Karl Barth and his friends, on the other hand, who for a long while had taken up an attitude of friendly neutrality, began finally to wonder, whether Bultmann was as good an ally as for a time he had seemed to be. Recently the Lutheran churches in Germany and their theological faculties made some rather sharp pronouncements against Bultmann's "heresy," and it would appear now that the Scandinavian churches were prepared to take up the issue. The English-speaking world, except for one or two voices, has thus far hardly taken notice of this theological controversy, however.

In the two volumes entitled *Kerygma und Mythus*, Dr. Bartsch has reprinted Bultmann's pamphlet together with a considerable number of articles pro and con, and with a definite leaning towards Bultmann's position. Bultmann himself in the concluding article of the second volume, tries to clear up a few misunderstandings of his terminology, and without making any concession to his critics, repeats his former stand. His position can briefly be described as follows: The world-view of the New Testament, with its belief in heaven and hell, demons and angels, a Son of God and a vicarious suffering, miracles and divine oracles, is mythological and absolutely incompatible with the modern scientific world-view. Unlike theological liberalism, however, Bultmann does not want to reduce the New Testament to mere ethics but rather suggests that the mythological language be considered as a primitive way of what in our days we would express in terms of existentialism. The Cross of Christ, e.g., indicates according to Bultmann that man is under the judgement of God, because he has become victim to the cosmic forces, and the Resurrection is the event, in which the individual who hears the Christian proclamation opens himself to the future.

Of the critics the late Prof. Schniewind, of Halle, is probably the one who in the most cogent way points out on exegetical grounds, how Bultmann's view misses the uniqueness of the work of God in Jesus. The Lutheran position, on the other hand, is ably defended by Dr. Gloege who gives a very detailed analysis of Bultmann's views and emphasizes the latter one's inability to comprehend the paradox of the Incarnation.

To this reviewer it would seem that thus far the discussion suffers from a basic defect. Granted that Bultmann's presentation implies certain ambiguities and is vague in its terminology. But that is a shortcoming which can easily be remedied, as a study of Tillich's theology will show. Yet like Bultmann, his opponents start from an idealistic concept of man as a self-contained individual, while according to the Bible faith takes place within the people of God, apart from which the individual remains fragmentary. Thus notwithstanding the stress placed by Schniewind, Gloege, Prenter and others upon the fact that the Christian proclamation is a witness borne to Christ, they fail to bring out the historical character of the witness, which cannot be verified but has to be received on the authority of the Church of God, by which it is proclaimed. Bultmann has clearly realized that the modern egocentric concept of faith which since Schleiermacher's days dominates modern Protestantism, must necessarily lead to existentialism. Without the belief that Jesus is the Lord, i.e., that an historical person is not merely the historical beginning of the life of faith, but also that he determines in an absolute manner both existence and dynamic of the self, Protestant theology is unable to withstand the attempt to reduce faith to an intuitive comprehension of oneself. In the New Testament, faith is not tantamount to understanding oneself so much as rather a new attitude, which at first one fails to understand, yet has to accept as a divine necessity, to which one surrenders mind and will.

Otto A. Piper

Gospel and Law. The Relation of Faith and Ethics in Early Christianity. (Bampton Lectures in America, No. 3) 83 p. Columbia University Press. New York, 1951. $1.50.

In these four lectures delivered at Columbia University in 1951, Dr. Dodd discusses the nature of New Testament Ethics. He starts from the fact that the New Testament throughout shows an organic connection of religion and ethics, notwithstanding the differentiation made between *kerygma* and *didache*. He points out how the *didache* borrowed four characteristic features from the *kerygma*, viz. the eschatological framework of Christian life, the reference to the Body of Christ as integration of individual actions, the imitation of Christ as the source of ethical inspiration, and the primacy of love. The author notices that the "tradition" by which the ethical teaching was offered in the Primitive Church, was based upon Jesus' own message, but in a most interesting way he points out that with Jesus the ethical exhortation had a different setting than we find in the Epistles. Jesus would call people to a decision, emphasizing the need of repentance and setting before them a task to be performed rather than giving general maxims to be applied to daily life.

Unlike Neo-Protestantism, which has often rejected the authoritative preaching of ethics in the interest of a religion of the Spirit, the Cambridge divine holds that such an attitude is based upon a serious misunderstanding. Both the concept of the Kingdom of God and that of the Covenant would imply authority. Thus the Sermon on the Mount was given to be obeyed. However, one has to keep in mind that Jesus' commandments indicate the quality and direction of actions, which shall conform to the standard set by the divine *agape* rather than defining the specific content of actions. While our life will never match the divine love, we have no right to drop the commandments given by Jesus.

The latter view should serve as a valuable antidote against a type of Protestant moralism, where the commandments are considered as binding apart from their reference to the divine love. Also against a certain timidity on the part of Lutheran theologians, who are afraid to acknowledge the authority of the Sermon on the Mount, Dr. Dodd holds his ground. One only wonders, whether his eminently "practical" view would not make too much of man's moral will, while omitting to emphasize the importance of the charismatic operation of the Holy Spirit. Unless the Spirit of the Lord renders us willing to love as we ought to love, our ethical actions cannot conform to that standard except in the most extraneous manner.

Otto A. Piper

Jesus in the Jewish Tradition, by Morris Goldstein. New York: The Macmillan Company, 1950. Pp. 319. $4.00.

Strangely enough, there was no book, prior to the publication of the present volume, which gave to the English reader references to Jesus' life and character as found in Jewish tradition down the centuries. To supply this lack Rabbi Goldstein has brought together Jewish references to Jesus in the Tannaitic Period, the Amoraic Period, and the Post-Talmudic Period, extending to the eighteenth century. For the earlier Periods the standard work in English had been R. Travers Herford's *Christianity in Talmud and Midrash* (1903). Not only does Goldstein's treatment extend beyond the chronological limit of Herford's discussion, but it also corrects several minor details in the earlier work.

Goldstein makes an obvious attempt to be neither polemic against the Church, nor apologetic for the Synagogue. One receives the impression of a studied striving for strict scientific impartiality in weighing the evidence. At the same time, here and there the discerning reader can detect indications that the author's Jewish background has inevitably colored his interpretation of the implications of the evidence. Thus, Goldstein acknowledges that the Jewish literature of the first two centuries raises absolutely no criticism of Christianity on the score that Jesus never lived. The only sensible interpretation of this phenomenon is that it validates powerfully the historicity of Jesus. Nevertheless, Goldstein toys with certain qualifications of this argument (p. 102), and will not permit it to carry its obvious weight. Again, after disagreeing with the opinion of Jastrow, Laible, Levy, Herford, and others, that the references to

Ben Stada in the Tannaim are cryptic allusions to Jesus, Goldstein not only identifies Ben Stada with the Egyptian false prophet referred to by Josephus and the Acts of the Apostles (which is a possible though not a probable identification), but also concludes his discussion by raising the query as to whether it is "possible that portions of the Gospel account attribute to him [Jesus] some of the trials and tribulations of Ben Stada the disappointing savior of the middle of the first century" (p. 62). In view of Goldstein's reticence elsewhere to draw conclusions that might appear to be ill-founded in the slightest degree, such a speculation is totally out of keeping with the general tenor of his book. Moreover, Goldstein is unnecessarily brief in his treatment of the Baraitha which acknowledges that Jesus could and did work marvelous deeds (p. 27), and refuses to draw the conclusion that here is corroborative testimony to the historicity of the Gospels.

Apart from these strictures, however, this book is a careful and painstaking examination of the references to Jesus found in Jewish sources. It may be observed also that Goldstein's book likewise depicts the interesting history of one aspect of the relationship of Judaism to Christianity down through the ages, namely the attitude of the Synagogue toward the Founder of the Christian Church. In conclusion it may be mentioned that this work is the expansion of a dissertation for which the author received the degree of Doctor of Hebrew Letters at the Hebrew Union College of Cincinnati.

BRUCE M. METZGER

The New Gospel Fragments [edited by H. Idris Bell and T. C. Skeat], for the Trustees of the British Museum. With one plate. 1951. 1s 3d.

This pamphlet is a popular and cheap edition of much of the information previously published by the editors in their volume entitled, *Fragments of an Unknown Gospel and Other Early Christian Papyri* (London, 1935). The fragments consist of two imperfect leaves of papyrus, dating from sometime between about A.D. 130 to 165. The contents of these Christian papyri are particularly interesting, for they supply evidence of the knowledge of Gospel material resembling that contained in the canonical Gospels. For those who are unacquainted with the larger and earlier edition of the find, a translation of parts of the four episodes which are preserved will indicate something of the nature of this Unknown Gospel. ". . . And turning to the rulers of the people he [Jesus] spake this saying, Search the scriptures, in which ye think that ye have life; these are they that bear witness of me. Think not that I came to accuse you to my Father; there is one that accuseth you, even Moses, on whom ye have set your hope. . . . And behold, there cometh to him a leper and saith, Master Jesus, journeying with lepers and eating with them in the inn I myself also became a leper. If therefore thou wilt, I am made clean. The Lord then said unto him, I will; be thou made clean. And straightway the leprosy departed from him. And the Lord said unto him, Go thy way and show thyself unto the priests. . . ."

In their comments on the meaning and significance of this material the editors are rightly impressed by the matter-of-fact tone of the new Gospel and the absence of any exaggerated, spectacular, or heretical matter. They conjecture that it was composed sometime between about A.D. 80 (or 90) and 120, and that the author used Synoptic material from memory, combining it with matter from some other source or sources. One of these sources may have also been used by the author of the Fourth Gospel. (This last conjecture is considerably more cautious than was the editors' supposition expressed in their *editio princeps*, that the author of the Fourth Gospel may have made use of this Unknown Gospel.) That this common source of both John and the Unknown Gospel may have been in Aramaic is a hypothesis that the editors neglect to observe in discussing the relationship of the passage quoted above, "Search the scriptures, in which ye think . . ." and the similar statement in John 5:39, "(Ye) search the scriptures, because in them. . . ." If one postulates for the subordinate clause something like *dīs°bhîrîn 'attûn b°hôn*, it is obvious that the ambiguous *dī* could have been taken either as a relative ("which") or as a conjunction ("because").

All in all, this pamphlet is most instructive in casting light upon the nature of the other

Gospels which Luke says "many have undertaken to compile" (Luke 1:1).

BRUCE M. METZGER

The Joy of Study, Papers on New Testament and Related Subjects, Presented to Honor Frederick Clifton Grant, edited by Sherman E. Johnson. New York: The Macmillan Company. 1951. Pp. 163. $2.75.

In accord with a delightful custom current in European academic circles, a group of former students and friends of Dr. F. C. Grant of Union Seminary in New York have published a *Festschrift* on the occasion of his sixtieth birthday. The thirteen studies included in this volume range over a wide area, although most of them relate directly or indirectly to the New Testament. Among the more outstanding contributions are the following.

Professor Cadbury of Harvard deals with what he calls "Overconversion in Paul's Churches." Here he calls attention to the fact that Paul not only exhorts his converts to continue in the direction in which they have started, but also on occasion corrects some of them for having gone too far afield in their understanding of and zeal for such things as the parousia, the law, and the resurrection.

Philip Carrington, Anglican Archbishop of Quebec, takes up the cudgels in behalf of the Petrine authorship of I Peter. He has little difficulty in showing that F. W. Beare, in his recent commentary on that Epistle, is unwarrantably sceptical in denying the Apostolic authorship of this Epistle.

Clarence T. Craig, Dean of Drew Divinity School, analyzes the concept of "the body of Christ" as applied to the Church. Here, as in other products of Craig's pen, there is much that is useful in the realm of the citation of contributions made by other scholars, but at the same time a certain wooden perversity in the interpretation of the Scriptural evidence. For example, Craig professes to find in the figure of the Church as Christ's body a difficulty in relation to the doctrine of the Trinity. Moreover, the grudging concession which follows is eminently unfortunate in singling out an emphasis foreign to the New Testament; "But the figure does express better than any other how indispensable the believer is to Christ. . ."!

One of the most learned essays in the book is Arthur Jeffery's treatment of "The Descent of Jesus in Muhammadan Eschatology." Here he collects the references in the Koran and in the *Hadith* (so to speak, extra-canonical collections of the sayings and deeds of Muhammad) bearing upon the Second Coming of Christ. Many of these belong to the larger complex of tradition regarding the coming of Antichrist and the Beast, the arrival of Gog and Magog with their hosts arrayed for the final struggle, and the victory of Allah and his people.

Doubtless enough has been said to give a general idea regarding the wide variety and general nature of these essays.

BRUCE M. METZGER

The Theodosian Code and Novels and the Sirmondian Constitutions, A Translation with Commentary, Glossary, and Bibliography, by Clyde Pharr, *et al.* Princeton University Press, 1952. Pp. xxvi + 643. $20.00.

This is volume one of an ambitious and valuable series, entitled *The Corpus of Roman Law,* being a translation, with commentary, of all the source material of Roman law.

The Theodosian Code is a compilation of the laws, or decrees, of Rome issued by the Emperors from 313, when Constantine consolidated his power in the Western Empire, until 438, in the reign of Theodosius II. The Novels, or New Constitutions, contain a few laws decreed in the Eastern Empire and the bulk of the legislation of the Western Empire from 438 to 468, only eight years before its official collapse. Thus about a century and a half are covered by these statutes, and the Theodosian Code and Novels provide a fascinating picture of the life of their times, of their manners and customs, of popular frailties, and of the administration of justice. In fact, these documents form the richest single source and the only official collection of contemporary information bearing upon law, jurisprudence, politics, economics, sociology, and both secular and ecclesiastical history. The hundreds of subjects dealt with include such "modern" problems as price fixing, black markets, excessive

taxation, socialized medicine, conscription of labor, anti-Semitism, inflation, corruption of government bureaus, and the relation between Church and state.

Among the statutes which would be, in all probability, the most interesting to the readers of the Seminary Bulletin, are those contained in Book XVI, namely those relating to the Catholic Faith, Bishops, Monks, Clerical Exemptions, Heretics, Jews, Pagans, and religious life in general. The following may be quoted as examples.

"Emperors Gratian, Valentinian, and Theodosius Augustuses: An Edict to the People of the City of Constantinople [Feb. 28, 380].

"It is Our will that all the peoples who are ruled by the administration of Our Clemency shall practice that religion which the divine Peter the Apostle transmitted to the Romans. . . . We command that those persons who follow this rule shall embrace the name of Catholic Christians. The rest, however, whom We adjudge demented and insane, shall sustain the infamy of heretical dogmas, their meeting places shall not receive the name of churches, and they shall be smitten first by divine vengeance and secondly by the retribution of Our own initiative, which We shall assume in accordance with the divine judgement."

Several edicts relate to Jews, as for example the following:

"Emperor Constantine Augustus to Felix, Praetorian Prefect [May 8, 336].

"If any Jew should purchase and circumcise a Christian slave or a slave of any other sect whatever, he shall not retain in slavery such circumcised person. But the person who endured such treatment shall obtain the privilege of freedom." At a later date [April 10, 417], it is forbidden that a Jew should purchase a Christian slave or acquire one by title of gift.

As in the case of Synodical canons, so here also clerics are prohibited from living "with extraneous women whom they excuse by the disgraceful association of the appellation of 'sister'" (Sirmondian Constitution, title 10). At the same time, it is provided that "those persons who cannot prove criminal charges which they have lodged against the clergy, shall undergo the brand of infamy" (*ibid.*, title 15).

Of great interest to the Church historian are the laws regarding heretics of all descriptions—including the Arians, Donatists, Eunomians, Macedonians, Manichaeans, Marcionists, Messalians, Nestorians, Ophites, Pelagians, Valentinians, and many others.

From what has been given in the sampling above, it can be perceived that Professor Pharr, head of the Department of Classics at Vanderbilt University, and his associates, have greatly indebted students and scholars in many fields within the broad domain of the history of ideas. It should be noted also that the materials within this volume have never before been translated into English. Apart from the value of this collection to modern scholars in various specialized fields of research, it should also appeal to the general cultured reader who wishes insight into that period of the later Roman Empire during which the organization of society most resembled that toward which we ourselves are now moving.

BRUCE M. METZGER

The Theology of Evangelism, by Henry Cook. The Carey Kingsgate Press, London, 1951. Pp. 138. 6s.

Evangelism is a subject of deep concern to increasing numbers of Christians today, as rightly it should be. Much is being said and written about the urgent necessity of the Church's evangelistic task, and also about the techniques necessary for its successful accomplishment. In this book however, Mr. Cook, while thoroughly approving such concern for evangelism, points out that what lies at the root of all vital evangelism is theology—i.e., a right understanding of God's nature and His redemptive purpose for mankind set forth in Jesus Christ His Son.

In order to develop this theme Mr. Cook devotes the seven chapters of his book to a consideration of the theology of Christian evangelism. He analyzes that scientific humanism—as he calls it—which is the prevailing climate of opinion in the Western world today, and points out its utter inadequacy in face of obvious human sinfulness. Then he expounds the message of the Christian gospel and its present-day relevance as redemption from sin's guilt and power. And he concludes by stressing the dynamic of Christian evangelism, so tersely yet vividly stated in Paul's great sentence. "The love of Christ constraineth us."

Though many volumes have recently been

written on the subject of Christian evangelism, in the judgment of the present reviewer there is a definite place for this book of Mr. Cook's. For it focusses attention on a question which is of fundamental importance in all sound thinking about evangelism, and does so in a sane, scholarly, and convincing manner.

NORMAN VICTOR HOPE

The English Free Churches, by Horton Davies. Oxford University Press, 1952. Pp. 208. $2.00.

This volume in the famous Home University Library series is written by Dr. Horton Davies, Professor of Divinity in the Rhodes University, Grahamstown, South Africa, whose work on *The Worship of the English Puritans* (1948) has taken rank as an authoritative study of its subject. In the present book Dr. Davies traces the history of the English Free Churches and seeks to appraise their contribution to the Christian good of England. By "Free Churches" are meant those Protestant bodies which do not conform to the Church of England by law established, on the ground that in worship and government, not to say doctrine, the Anglican Church is not Protestant enough. These Free Churches—formerly called "Nonconformists" or "Dissenters"—are mainly four in number: Congregationalists or Independents, Presbyterians, and Baptists, —who all began their separate existence as organized churches in the late 16th century or the opening decades of the 17th—and the Methodists, who came out of the parent Church of England in the late 18th century. Besides these major bodies, there are smaller groups of Free Churchmen, notably the Quakers, who go back to the 17th century, and who have exerted a Christian influence out of all proportion to their numbers.

For many years the Free Churchmen were discriminated against, and even actively persecuted, because of their unwillingness to conform to the Church of England. This was particularly true during the reigns of Charles II (1660-85) and his brother James II (1685-88), when such prominent Dissenters as Richard Baxter and John Bunyan were imprisoned for their nonconformist principles. And though Free Churchmen were given liberty of worship in 1689, it was not until the 19th century that they were finally relieved of all legal disabilities.

Despite such handicaps, however, the Free Churches have made an outstanding and indeed indispensable contribution to the religious life of England—by their conception of a "gathered" church, their evangelistic passion, their emphasis on the preaching of the Word in public worship, their zeal for education, their promotion of social reforms of many kinds, and—last but by no means least—their missionary enthusiasm.

It may be that Dr. Davies in this book does not emphasize sufficiently the political and religious decline of the English Free Churches during recent years, particularly since World War I. But apart from this, his work is a well-informed and well-balanced historical study of the life and work of the English Churches, their distinctive principles and their creative contribution to the progress of Christianity in England.

NORMAN VICTOR HOPE

The Claims of the Church of Scotland, by George D. Henderson. London: Hodder & Stoughton, 1951. Pp. 251. 15 sh.

Within the last year or two Messrs. Hodder & Stoughton, the well-known English publishers, have issued three books dealing with the "claims" of the leading churches of Great Britain. Dr. C. F. Garbett, Archbishop of York, has written on *The Claims of the Church of England*. Dr. Henry Townsend, Principal-Emeritus of Manchester Baptist College is the author of *The Claims of the Free Churches*. Now Dr. G. D. Henderson, Master of Christ's College, Aberdeen and Professor of Church History in Aberdeen University, has written this volume on "The Claims of the Church of Scotland."

In his book Dr. Henderson traces rapidly but intelligibly "the life and work of the Church of Scotland through the centuries with the design of demonstrating what that Church may claim to have represented and to have forwarded and what it may claim to stand for today, as part of the One Holy Catholic and Apostolic Church of God." (p. 235). In carrying out this task he surveys virtually every aspect of the Church's manifold life and work—its doctrine, its worship, its government, its relations with other

churches and with the secular state. In so doing he has made clear the Scottish Church's distinctive testimony to the great principle of spiritual independence, the claim of the Church to liberty from Roman totalitarianism, Erastian dictation and Episcopal pressure. This claim, after much struggle and travail of spirit, has now received legislative embodiment in the arrangements worked out with the British Parliament in preparation for the union of the United Free Church and the Established Church of Scotland in 1929. To be sure, Dr. Henderson is not blind to the weaknesses and problems which beset the Church of Scotland today. Its organization is not one hundred percent effective—though perhaps no church organization ever is. Its members do not read the Bible as their forefathers did, so that today it is—all too often—what Wordsworth described as

"The sacred Book
In dusty sequestration wrapped too long."

It is not as adequately supported as it should be by the liberality of its people. But withal, it may justly claim to have ministered not too unworthily to the people of Scotland for many centuries; it is better equipped for its task today than perhaps it has ever been before; and that it is seeking to respond to the winds of God's spirit is shown by its sponsorship of the Iona Community and its keen participation in the Ecumenical Movement.

Like all that comes from Dr. Henderson's pen, this book is written with clarity, depth of knowledge and ripeness of wisdom. It would perhaps have been improved by more frequent citation of references for quotations and by an index.

NORMAN VICTOR HOPE

The Snowden-Douglass Sunday School Lessons, 1953, by Earl L. Douglass. Macmillan, New York, 1952. Pp. 470. $2.95.

We should say a word about this book and also something concerning the author. The Snowden-Douglass manual is the most homiletic commentary of which we know on the International Sunday School lessons and seems to grow better each year. In this volume there seems an extension in the use of excellent illustrations, and it has always contained a masterful analysis of the lesson material.

Our Seminary students use this book widely and get many ideas, from the thoughts printed in black-face type especially, which they develop into real food for the people whom they serve in their field work. The first two quarters of the present year in this volume offer an outstanding homiletical commentary on the Gospel of Matthew. The third quarter covers living passages from the Apostle Paul. The fourth quarter gives the Biblical basis for a better world, certainly a subject of immediate interest to every Christian. In the fourth quarter the material is largely drawn from the Old Testament as well as the New.

One thing that should be noted is the fine emphasis which Douglass always has on temperance and the fight that should be waged against the evils of liquor, now so widely present in our country. These lesson plans include valuable hints for teachers, lesson outlines, excellent modern applications, pointers for teaching the Bible truth, as well as illustrations and quotes that make this in many ways the most valuable of all such commentaries.

The author, Earl Leroy Douglass, lives here in Princeton. He also writes on the Sunday School lessons for a syndicate of newspapers, and publishes a daily column, "Strength for the Day" in more than sixty papers. He now devotes most of his time to literary work, and in it all he makes the Bible speak in living tones and his compass is always pointed directly to Christ as the center and soul of God's revelation. Ministers will profit greatly from this latest volume as well as teachers in the church school.

J. CHRISTY WILSON

Tarbell's Teachers' Guide, 1953. Edited by Frank S. Mead. Fleming H. Revell Company, Westwood, New Jersey, 1952. Pp. 400. $2.50.

As far back as the memory of most ministers and teachers extends, Martha Tarbell edited each year this guide to the International Bible lessons. It continues under the former name but is now edited by Frank S. Mead, and we consider the volumes of last year and this one for 1953 even of higher standard than those of former years.

In the first place, Frank Mead is qualified by editorship of several of the foremost religious periodicals, such as *The Homiletic Review* and *Christian Herald.* He has himself been the teacher of one of America's great Bible classes and is the author of a number of well-known books. *On our own Doorstep* was the National Mission study book for 1949 in most of the churches and sold far more than 100,000 copies. In addition to all such qualifications, the new editor is a Christian gentleman with rare grace of character and charming personality. We know because he was with us for the *Princeton Institute of Theology* last July and brought a great blessing to all who met him.

This guide is the expository type of commentary and continues to give an outline of the assigned Scripture reading for each week, then notes on the printed text, followed by the valuable "Background of the Lesson" and suggestions for teachers which show keen insight. Then follows the treatment of the lesson for young people and adults, and another organization of the lesson for intermediates and seniors. The quotations are from widely varied sources and the comment of the editor is penetrating.

The two quarters on "Matthew, Gospel of the Christian Life" make a most valuable review of the life of Christ, which is followed by a study of "Paul's Epistles" and "Bible Teachings for a Better World." Here is a great sourcebook for vital Bible teaching, for illustrations and quotations.

J. Christy Wilson

Unconquerable Kagawa, by Emerson O. Bradshaw. Macalester Park Publishing Co., St. Paul, Minnesota, 1952. Pp. 157. $2.50.

Any book about Toyohiko Kagawa is well worth reading. In this small volume we have an account of his evangelistic tour to the United States in 1950. His first appearance when he came here at that time was in a profoundly moving series at our Princeton Institute of Theology. Fortunately, we had been able to make the appointment long in advance, and the several hundred ministers here recognized his voice as that of a modern Apostle. Of course, what Kagawa is and what he has done may be attributed only to Divine power. It has been possible because he is a new man in Christ. Nevertheless, he feels very deeply the influences upon his life during the two times that he was a student in Princeton Theological Seminary, and we here certainly thank God for Kagawa.

The trip in 1950 lasted from July 14th to December 26th. In the one hundred and sixty-five days more than four hundred lectures were given, beside interviews without number! Thirty-one colleges and universities were visited among the one hundred and thirty-seven places where Kagawa was scheduled. His traveling companion, the author of this small volume, testifies, "I feel a deeper affection for him than I ever felt toward any other man. Let me say quite simply that to know Kagawa is to love him, and to be with him for any length of time is, to my mind, the most inspirational experience that could bless the life of anyone."

The book is in two parts, the first being an analysis of Kagawa and his life from the basis of the tour over the United States in 1950. This is not an account of the travel, but sidelights that were gleaned from the actions and statements of this modern saint. There are many fine insights and illustrations for ministers and Christian leaders here. For instance, "After an address at one of the universities a student arose and with an air of defiant bravado proclaimed, 'Why bother with all this talk about religion? Religion has all busted up.' Kagawa stared at him a little incredulously and not without a tinge of pity. 'Mine hasn't,' he replied. The two words were a sermon."

The second part of the volume gives an account of the critical experiences in Kagawa's life as he recounted them himself while on the evangelistic tour over the United States. Kagawa himself says, "I am a free-lance, a tramp—a vagabond for Christ . . . I must go on until Christ's work is done."

All Christians will be interested in Kagawa's attitude during the war, which was so misrepresented by some published reports during hostilities. There is also a world of wisdom in Kagawa's attitude toward Communism. What better quote could a minister find than this, "If you study carefully Karl Marx, you will find that his theory is but a philosophy of economic authority—a sort of diagnosis for a sick economy. It

does not offer a real cure, but rather brings about an infantile paralysis of the social order."

Those of us who know and love him await a definitive biography of this man who has been termed, "The World's greatest Christian." In the meantime, Axling's former book and this one give us invaluable insights into the life of a true saint and apostle. One effect of this volume should be to make every reader renew his interest and prayer in cooperation with Kagawa for the salvation of Japan.

J. Christy Wilson

The Principle of Authority, in relation to certainty, sanctity and society. An essay in the philosophy of experimental religion. Lectures by P. T. Forsyth, London: Independent Press Ltd., second edition, 1952. Pp. 430. 18/6 net.

Here is the classic work of a Christian Socrates for our hurried and spiritually anemic generation. Not since Newman's *Essay in Aid of a Grammar of Assent* has Christian certainty been better analyzed and its value more happily emphasized. Mere opinion or belief has never produced a man of God. What the Christian needs if he is not to be as sounding brass or a tinkling cymbal is that certainty which is the essence of all genuine authority, as it culminates in the obedience of humility. It is both a sign of our time and a well considered acknowledgement of mellowed Christian wisdom, that this 430-page meditation on the principle of authority should be offered again to the Church some forty years after its first publication by Hodder and Stoughton in 1913. So searching and penetrating an analysis, finding adequate expression in a masterful style, truly deserves to be called a classic and to be respected as such.

What we have in this Proustian diary of a journey within Christianity is a series of meditations arising from a basic concern which lends togetherness to otherwise loosely connected "lectures." Orientation is provided in a Prologue which indicates the lines along which the author purposes to move, "with due attention to some contemporary forms of the problem, and no wilful neglect of the vistas that open on all hands as we rise in that high air." (p. 13) The substance of the book is contained in twenty chapters: seven on Certainty (A.-), four on Sanctity (B.-), and nine on Society (C.-). The reader will be immediately enticed by such chapter titles as A, II, Certainty as Faith, A, IV, The Source of Certainty; B, XI, Authority, History, and Destiny; C, XII, Theology and the Church; C, XVIII, Authority in Church and Bible; C, XIX, The Theology of Certainty-Election. The Epilogue carefully gathers together some of the main threads of these rich chapters, and an excellent Index further clarifies the analysis.

The method of discovery is followed throughout. It is not rare to find five or six consecutive questions (as on p. 204). A familiar invitation is given by the author, "Let us look into this." As we are led through a number of byways back to the central argument, the author-teacher's deeper motives come to light; "The digestive system of the Church may grow atrophied because people are fed with predigested food, and are not taxed up to their natural powers." (p. 341) Should one object that the flock cannot be fed with question marks, a pertinent answer would lead him to the core of the principle of authority as applied to homiletics: "Solutions have to be worked out." What the preacher comes with is "foregone certainty, confidence and power. He has solved the soul in advance by his trust in God's practical and final answer in Christ, but he has not solved in advance the questions addressed to that potent and prolific answer by the public need." (p. 347) The preacher should not be satisfied with an elemental piety. He who has to carry the people needs a certainty grounded in God, henceforth never depressed by the smallness of the flock. The Kingdom is not a privilege reserved for large institutions. Neither should the effect of the sermon become a substitute for that of the Gospel.

There is no short cut to the assimilation of the rich substance of this book. Not only does this forty-year old work speak to us today; but the writer is exceptional in that he has well nigh become the mouthpiece of the generation succeeding his own. One is reminded of the ability of a Kierkegaard or of a Baudelaire to contend with problems raised by their own generation while foreseeing solutions in the next. Such a gift

is rare. To illustrate: Forsyth takes his stand (see especially p. 129, 130) between the two horns of the dilemma of Christology and the historical Jesus very much as does Professor D. M. Baillie in his recent work, *God Was In Christ*. Similarly the readers of Herbert Butterfield and Oscar Cullman will find themselves at home in Forsyth's treatment of history: "All history exists for the Church, but for a Church of living souls as the distillation of history." (p. 354)

The book leads up to a theocentric religion through the theology of certainty (ch. XIX). Christian certainty is ultimately the personal certainty of election. Each and every man is entitled through Christ to say, "I am chosen and elect of God"; yet he must come to the point where he can say it and actually say it in the awareness of what his answer means and implies for him personally. The Cross of Christ is his charter. (p. 354) Hence "the error of the bad old way was in construing the case as if it were an election by power for power, instead of an election by love for communion and service—chosen in Christ." (p. 360) This is why the problem of authority properly approached issues in Christian humility, through certainty and obedience. (p. 417)

The quality of the style puts the finishing touch to Forsyth's classic. In the limited space at our disposal, we may quote just this one gem among many: "The very greatest matters of our faith cannot monopolize an adequate attention, experience, and passion from individuals every day and hour. It is enough that in the great and formative or luminous hours they should be sure to us, and should spread from such reservoirs for life's daily supply at a lower pressure. But they must form the standing matter and ruling note of the Church's corporate testimony. The Church should not contemplate dormant winters for them, or banked-up fires." (p. 344)

* * * * *

On the subject of strictures and disagreement, let us be brief. There are minor inconsistencies in statements and imagery. To illustrate: that same reality in religion which is emphatically not "something to stand on" (acc. to p. 36) becomes "a thing to stand upon" on pp. 42, 352, 394. More important are contradictions involving "the philosophy of experimental religion" indicated in the subtitle of the book as a central concern. For instance, one of the main sources of uncertainty on the highest things is said to be (on p. 346) that religion tends to become personal experience; yet later in the work (on pp. 367, 368) it is stated that "it is the happy mark of a modern Christianity that we refer everything to the test of experience." What makes this reviewer particularly uneasy is that this last contradiction actually suggests a deeper inconsistency in the approach, on the part of an author who remains very much under the sway of Kant. Thus he emphasizes a metaphysic of Ethic according to which the standard of history is given in the moral personality (p. 201). Since "the Will perfectly good" is the source and measure of the world's destiny, the criterion of truth with reference to Christ is to ask whether He has such a will on the scale of man's whole soul (p. 204). This, one will admit, is a far cry from the criterion later suggested by the author's theology of certainty as grounded in election. But more. This recourse to Kant is likely to revive that very theology of experience which Forsyth admittedly loathes. His criterion of "the Will perfectly good" as applied to the Christ would then leave us at grips with a hopeless moralism and a hopeless historicism.

This reviewer's feeling in the matter is that such inconsistencies must in all probability have arisen from the fact that in the present volume essays are gathered together which originally took shape at various stages of the author's life and concern. At least internal evidence points to this having been the case. Under the circumstances no amount of rewriting for the sake of coherence short of a complete rehandling on an existential basis, could have taken care of the situation. But then the overall result would have been profoundly different, and we should probably find ourselves on the losing side.

EMILE CAILLIET

Leadership Education in the Local Church, by Price H. Gwynn. Westminster Press, Philadelphia, 1952. Pp. 157. $2.75.

Dr. Gwynn has written a book based upon many years of actual experience with leader-

ship education in the local Church. As Director of Leadership Education for the Presbyterian Church, U.S.A., he had opportunities afforded few to assist pastors and Churches with the crucial problem of enlisting, training and coaching lay leaders in Christian education. For a number of years he was head of the Department of Psychology and Education at Davidson College, North Carolina. Since 1951, he has returned to college teaching as Administrative Dean of Flora Macdonald College at Red Springs, North Carolina.

This book is rightly designated as a textbook dealing with the theory of leadership. It is crammed full of suggestions regarding the practical aspects of the subject. While the first chapter sets forth basic principles of Christian leadership, notes the "desirable traits in a Christian teacher," and lists the aims of leadership education, the remaining eleven chapters deal with organizing and planning the work; recruiting leadership; the workers' conference; lesson planning; leadership courses in local Church and community; training for outreach; audio-visual aids; self-development through individual reading and study; helping parents; supervision and coaching.

Since Dr. Forrest L. Knapp, now secretary of the World Council of Christian Education, wrote his book on leadership education, no book as substantial and as usable as this has appeared on the subject. The pastor, the Sunday School superintendent, and the director of Christian education looking for down-to-earth, concrete suggestions, often based upon successful Church practice, will purchase this book and use it for constant reference. Unfortunately, this practical book has no index, although its topical divisions make it easy to find subjects of interest.

This volume seems to indicate a trend now evident in leadership education in the Churches, namely, that leadership training is thought of more in terms of coaching and helping persons do an actual job than of training a leader in isolation for a job which he is expected to do when he is properly trained. Perhaps this conception of leadership education is sound. If so, someone ought to write a book on leadership education for colleges and seminaries!

E. G. Homrighausen

World Tension, edited by George W. Risker. Prentice-Hall, New York, 1951. Pp. 334. $5.00.

The sub-title of this volume states that it is a "psychopathology of international relations." Its purpose is to "explore the psychological implications of the tension and anxiety gripping our world." The four major clinical problems of the psychological approach are used in making the study: diagnosis, etiology, therapy, and prognosis. Diagnosis asks: What is wrong with the world today? Etiology asks: What has caused the present state of world tension? Therapy asks: What can be done about it? And prognosis asks: What is the outlook for the future? The world is treated as if it were a patient, and the discussion about its ailments goes beyond the treatments usually offered by economists, political scientists, militarists, and diplomats.

Psychologists, psychiatrists, and social scientists in fifty-three countries were consulted by the editor in the preparation of the book. While every effort was made to secure a contribution from Russia, the attempt failed. Over a hundred letters were sent to Russian experts—one to Stalin!—with no success. Likewise, contributors from Finland, Poland, Czechoslovakia, Hungary, Roumania, China, and Yugoslavia either declined to contribute or communications were cut off.

A national (usually an M.D.), from each of twenty countries writes a chapter and states what he believes to be the trouble with his country. One chapter is devoted to the United Nations, and the editor contributes a final conclusion. The offerings are very uneven in fulfilling the objectives stated in the Preface. Few contributors are very penetrating in their analysis of the situation. And as for prognosis, the general tone of the symposium is somewhat pessimistic. While the cause of "the collective neurosis in the world today is the discrepancy between the paradise as pointed out to us by science and the abyss in which we actually find ourselves," coupled with the eruption of hostility and all the terrible forces in human nature, the best hope held out for peace is some kind of cooperation on the part of scientists, educators, and psychologists on a world scale to promote understanding and reduce tensions. Perhaps "a series of world

institutes of social science under international auspices" might be a promising project.

As for religion, one contributor believes that its concept of sin enslaves men to outminded types of morality and to the magic fears of ancestors. Besides, he states, the religions are divided and unable to apply their teachings to one another.

The conclusion of the matter is that world peace cannot be enduring, because of man's psychological and social immaturity; yet, writes the editor, "universal peace is not beyond the potentialities of mankind."

E. G. Homrighausen

Joyous Adventure, by David A. MacLennan. Harper & Brothers, New York. 1952. Pp. 192. $2.50.

The appearance of another book of sermons by David A. MacLennan, professor of Preaching and Pastoral Care at Yale Divinity School, and the author of an earlier volume, *No Coward Soul*, will be greeted with much interest, not only by laymen who like to read sermons, but especially by members of the pastoral ministry who are curious to see how a teacher of preachers employs his craft or implements the dicta of his own classroom.

These sermons have characteristics and qualities that are commendable and it is no exaggeration to rate the author as a writer of unique abilities. Dr. MacLennan is always intensely interesting and can fashion with skill and facility a striking phrase, an arresting topic, or a telling sentence. From page after page, phrases simply leap out by virtue of either the sheer timeliness of the idea or the clever casting of the word forms. Here, for example, are some of his original topics: Good News for "Nobodies"; I Saw Two Calvaries; Present-Tense, Future-Perfect; How to Be Popular with the Best People. No less striking are many of his sentences: "God is more than a personal satisfaction to be enjoyed; He is love to be shared" (p. 37). "You see, the Cross was not a terminal, but a point of departure" (p. 115). "Jesus taught the high cost of hating" (p. 153). "A cross is something more than stoical endurance of a toothache, or even the gallant acceptance of an inescapable disability. A cross means the voluntary shouldering of a burden you can avoid, but which you get under and carry for Christ's sake and for the sake of others" (p. 160). Coupled with this artistic ability in the use of words is his competence in selecting apt quotations, particularly from the best lines of contemporary verse. These worthy features, moreover, have caused some preachers to fall victim to abstractions, but Dr. MacLennan never loses an emphasis upon the practical and attempts to make his gospel answer every human need.

So much for style. What about the message of this book? To begin, his aim and project are most useful. These are sermons for the Christian Year, a long neglected emphasis in our reformed tradition. The unifying theme is that the campaign of the contemporary Christian is not an excursion into an area of despair but, like the experiences of the first century, it is "a joyous adventure." But somehow in the nature of these sermons one misses that *sine qua non* that from the very beginning gave Christianity its unique status and finality.

Firstly, there is a call today for a return to Biblical Theology, which, as Theodore Wedel reminds us, connotes a recovered Bible. There can be no recovery of the Bible until—and unless—contemporary preaching begins to take exegesis of the Scriptures more seriously. No text, or part of a text, can speak to us out of the wholeness of the Word of God if that text be used merely as a badge to give one's own preconceived ideas a pseudo-pietistic flavor.

Secondly, early Christianity was a "joyous adventure" because its members were ἐν χριστῷ, and hence were "new creatures." Among the prerequisites to this new life were repentance for sin and acceptance through faith of God's redemptive work through Christ. Preaching that fails to delineate what really sin is and what its eradication demands is lacking in that prophetic note so necessary to speak authoritatively to this fickle generation.

Dr. MacLennan has much to show and teach all of us in the selection of the right word and in achieving a quality of interest that few preachers possess. One would wish, however, that in this series of sermons on the Christian Year, the attempt to be highly interesting should not militate against the wholeness of that Gospel without which the framework of the Church Year could not exist.

Donald Macleod

The Communication of the Gospel, by D. H. C. Read. S. C. M. Press, London, 1952. 96 pp. 7s 6d.

Among those who had read *Prisoner's Quest*, a series of talks on religious subjects to prisoners of war in Germany in 1942, David Read, presently Chaplain to the University of Edinburgh, had established already his reputation as a writer and thinker of no ordinary ability. When he was invited to give the Warrack Lectures on Preaching for 1951, it was a matter of deep satisfaction to many for whom his ideas have a freshness and a happy faculty of bringing clarity and order to those whose theological problems keep them still in the dark. On the matter of preaching and its witness before a secular world order, Mr. Read has some very vital things to say and he presents them under a title that points to a pastor's primary responsibility, namely, the Communication of the Gospel.

The series consists of five lectures that present a unified and logical unfolding of the theme. The author opens up his subject with an analysis of contemporary preaching's searching problem: the breakdown of communication. He deplores our ready resort to the methods and techniques of big business and personality schools in our frantic attempt "to get the message across." He follows up this section with a clear presentation of the pressures that the contemporary preacher encounters: the vacuum in the social mind; the indifference to any spiritual emphasis; the amoralism of this generation. In this tremendous encounter, the Church as a whole is involved, because it is the custodian of the Word of God which the preacher by means of his own words must communicate to a morally stricken era. The series is concluded with a final chapter entitled "The Pattern of Preaching" in which the preacher is confronted with the crucial test of his assignment—Has God spoken to him and to all mankind through Jesus Christ His Son?

For its size this little volume says more helpful and needful things about preaching than some other similar books with a score of chapters. David Read is a clear and able thinker. Everything from his pen has been good and his judgments have been justified even when they were most disturbing. He has a sensitive awareness of the status of religion in the affections of this generation, hence his insights have a sense of real urgency and have brought to the Warrack Lectureship another highly commendable series that we have learned to expect from it.

DONALD MACLEOD

Preaching in a Scientific Age, by Eric C. Rust. Overdale College, Selly Oak, Birmingham, 1951. Pp. 24. 1s, 6d.

The Joseph Smith Memorial Lecture is given annually at Overdale College, Selly Oak, Birmingham, and is in memory of him whose name it bears, a distinguished Lecturer in Biblical Languages from 1923 to 1931. Mr. Eric Rust, professor of Biblical and Historical Theology at Rawdon Baptist College, was the lecturer in 1951 and has shared this honor with such names as J. S. Whale, H. H. Rowley, William Robinson, and Percy W. Evans.

Mr. Rust sets out with a very praiseworthy aim. His lecture, he hopes, "will help many preachers to preach with greater assurance the Gospel of Christ in an age whose thought-forms are so largely determined by science." He sees the modern preacher as an apologist confronted by three facts: the outstanding record of scientific achievement; the moral impotence of our time; the Marxist faith which seeks to appropriate the discoveries of science for its own ends. The major part of the lecture is given to a discussion of these three challenges to the Christian faith. To meet successfully or to eradicate fully these perils, Mr. Rust calls for a new leap of faith and the proclamation of our message against a big enough background.

With obvious honesty and sincerity, Mr. Rust faces difficult issues and does not dodge such thorny problems as "miracle and scientific law," "Genesis versus Neo-Darwinism," and "Logical Positivism and the Battle of Words." One would have wished, however, that his splendid presentation of the malaise of our time might have been followed by more thorough directives towards a cure. Here is an able and provocative introduction. We shall look for a further expansion of the implications of the good things Mr. Rust has to offer.

Few will fail to admire the cutting edge

of Mr. Rust's definitions. In reference to sin, he writes: "Sin is not to be explained away biologically and psychologically as the overhang of man's animal ancestry, a bad morning after the night before. It is an act of will in which the whole man is involved, a flagrant rebellion against the Creator" (p. 8). Nor will one miss the forthrightness of many of his statements. "If the Christian experience means anything, it means that a man in Christ can never see the world in the same way as those to whom the inner illumination of the Holy Spirit has not come" (p. 6). Of the Communist he writes, "He is what he eats. His life is of the earth, earthy, and all his cultural life must find its center in his economic and technological setting" (p. 22). These excerpts give some little indication of the quality of Mr. Rust's thinking and writing and indicate the gravity and urgency of the preacher's vocation in these middle years of the century.

DONALD MACLEOD

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